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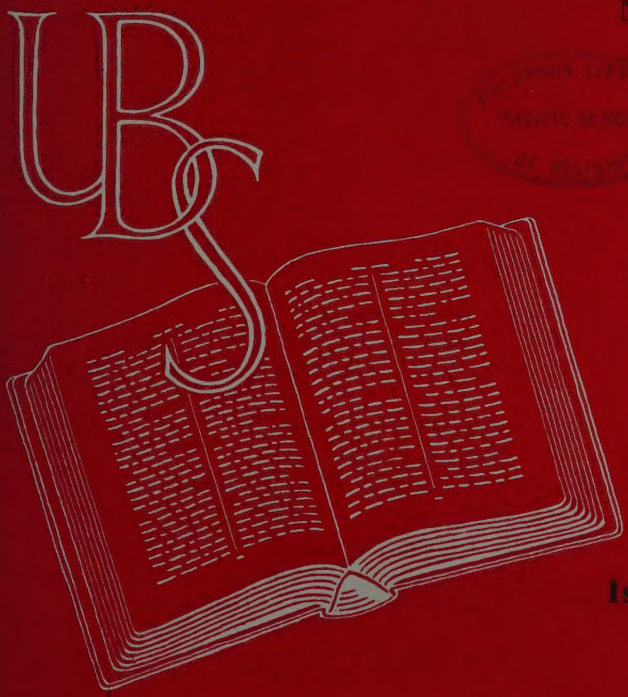

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1961

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UNITED BIBLE SOCIETIES

BULLETIN

FIRST QUARTER - - 1961

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The Influence of the Authorised Version on English Speaking peoples

F. Donald Coggan
(Bishop of Bradford)

ANYONE WHO ATTEMPTS to write an article on the English Bible is at once embarrassed by the richness of the material which he has to hand. What should he use, and what discard? It is a question not easy to answer. This writer, restricted by the limits of an article for the *Bulletin*, will content himself at the start with a series of staccato sentences, in the hope that they may serve as a kind of succession of colour photographs, to flash on the screen of the minds of his readers—they may at least recall some of the salient features in the life and growth, the power and influence, of the English Bible.

The first English versions

Where is he to begin? If he starts with the seventh century, that is not to begin at the beginning, for there were three British bishops at the Council of Arles in 314 A.D. and it is likely that there were certain paraphrases into the vernacular as early as that. But the seventh century will do—*Caedmon*, monk at Whitby monastery, turning much of the Scriptures into verse and so becoming the first Anglo-Saxon writer of popular religious poetry. *Bede*, spending his life at Jarrow, learning, teaching and writing; and above all, translating the Scriptures into the language of his people up to the hour of his death. *Wycliffe*, morning star of the Reformation, one of those whom Shelley describes as

> "deathless minds which leave when they have past
> A path of light".

Caxton, setting up his press in 1477 under the shadow of Westminster Abbey and so making possible, on a scale never dreamed of before, the dissemination of the Scriptures. *Colet*, at Oxford, drinking deep of the heady wine of the renaissance, and then bringing the Bible and especially the Epistles of St. Paul to life at Oxford and later at St. Paul's Cathedral. *Tyndale*, scholar, fugitive, martyr, moved with a great passion that "the boy that driveth the plough" might know more of the Bible than did many of the ignorant priests of his day. *Coverdale*, to whom the Prayer Book version of the Psalms is a permanent memorial, and whose version of the Scriptures, so heavily indebted to Tyndale's, received royal recognition only a year after Tyndale's death by strangulation and burning.

Appearance of the Authorised Version

So we come to 1611 or rather to 1604, for it was in that year, the year after the death of Queen Elizabeth the First, that at the Hampton Court Conference, with the full approval and encouragement of King James I, a new translation was decided upon. The King James' Version (or, as it is known to us, though less accurately, the Authorised Version) is the final answer to those who maintain that no good thing can come out of the deliberations of a committee. This version was the result of the work of a committee, itself divided into six sub-committees; two were at Westminster, two at Oxford and two at Cambridge. The

members were indeed the cream of the scholarship of the day. It was said, for example, of Bishop Lancelot Andrewes who headed the Westminster group, that "he might have been interpreter general at Babel . . . the world wanted learning to know how learned he was". But the committee was marked not only by culture and learning. It was marked also by humility and piety. In the "Preface of the Translators" the members wrote, as I think rather delightfully: "We never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one . . . but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against: that hath been our endeavour, that our mark". *Macaulay* was entirely right when he described the 1611 version as "a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power".

Its influence on English speech and life

It was a matter of extreme good fortune that the King James' Version came into being just when it did, for this was the period when our language reached what G. M. Trevelyan has called "its brief perfection". It was the age of William Shakespeare and Marlowe, of Spenser, Hooker and Bacon. There is a kind of monosyllabic simplicity and yet majesty about much of the language. Listen to this: "Thus will I bless Thee while I live: I will lift up my hands in Thy name". Or: "The Son of Man is come to seek and to save that which was lost". Or again: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land". For sheer beauty, it would be hard to improve on sentences such as these. It was this kind of English which fixed the standard for centuries to come. It was hard to improve—impossible perhaps—on the language of the Bible and the Prayer Book and of Shakespeare. There had been a steady progress and enrichment from Chaucer to Elizabeth, and the peak point was reached in the early years of the seventeenth century. Even today, three and a half centuries later, our common speech is vastly enriched by the cadences and proverbs of King James' version. Very often those who use such phrases as "the skin of my teeth", "heap coals of fire on his head", "the fat of the land", "the salt of the earth", "the powers that be", "the pearl of great price", "hip and thigh", do not realise to what an extent they are indebted to this most formative of all translations.

I have spoken of the influence of the Bible on our English speech. But as a matter of fact, it had an influence far deeper on our character, on our religion, and on our social history. In a famous sentence, J. R. Green wrote of the time of Queen Elizabeth I: "England became the people of a book and that book was the Bible". G. M. Trevelyan, who perhaps better than any other living Englishman has described our social history, says that "when Elizabeth came to the throne, the Bible and Prayer Book formed the intellectual and spiritual foundation of a new social order" (*English Social History*, p. 128). "For every Englishman who had read Sidney or Spenser, or had seen Shakespeare acted at the Globe, there were hundreds who had read or heard the Bible with close attention as the word of God. The effect of the continual domestic study of the book upon the national character, imagination and intelligence for nearly three centuries to come, was greater than that of any literary movement in our annals, or any religious movement since the coming of St. Augustine" (*History of England*, p. 367). That is a stupendous claim, but it is one which can be amply justified.

To think of the hundreds of thousands of English homes in which the Bible, read daily by the head of the house at family prayers, was the staple diet of English thought and piety, is to see something of the influence which it exerted on the life and character of the British people. In many homes it was the only book to be seen. In many others, it was one of two, the second being the Book of Common Prayer, itself heavily indebted on every page to the Bible. In others again, it was one of three or four books, the others being Foxe's *Book of Martyrs* or Bunyan's *Pilgrim's Progress* with its moving opening picture of the man with "a book in his hand".

Its influence in the world

It was such a nation, reared and nurtured on the vital truths and powerful cadences of the English Bible, which, as the eighteenth century moved into the nineteenth, though beset by wars and rumours of wars, turned its attention to the founding of philanthropic and missionary societies. The motive power which brought to birth such societies as the Church Missionary Society, the Religious Tract Society, the Society for the Promotion of Christian Knowledge and a host of others was derived from a compassion fed almost entirely on the Bible. Just as in the first century the young Church had gone to its missionary task with a book in its hand (the Greek version of the Hebrew Scriptures), so the Church of the English people at the beginning of the nineteenth century went to its colonies and to its missionary task with a book in its hand. It was the Authorised Version of 1611. Thus overseas, in a great family of nations, the Bible continued to be the basis of the laws and cultures of peoples who often scarcely realised from what source they derived the most stable features of their society. The missionary was, like John Bunyan's pilgrim, "a man with a book in his hand"; and again and again his first task, after reducing a language to writing, was to translate portions of the Scriptures into a language "understanded of the people". But the non-missionary, the Christian trader or soldier or governor, often carried a Bible in his trunk or in his pocket, and thus extended the influence of the Biblical leaven. And even the non-religious emigrant, often ignorant of the debt which he owed to a society reared on the Bible, spread all unconsciously the treasures of which, all too often, he was the ungrateful heir. Law and government, language and education, all owed an immense debt to this book.

Since 1611 there has been a large number of translations, some bad, some good, some indifferent. It will not be long before we are given what promises to be a superb revision of the New Testament, with the Old to follow in a few years' time. All that is another story of absorbing interest. It is for this generation to see that the influence of this book, so mighty in the past centuries, continues strong and vigorous in a world which desperately needs its message of righteousness and peace and of the love of God in Christ Jesus our Lord.

The British and Foreign Bible Society and the King James Version

N. J. Cockburn

THE BISHOP OF BRADFORD has succinctly described the significance to English-speaking people of the great definitive English translation commonly called the King James Version, whose Seventh Jubilee is being celebrated in this present year, 1961. My task is to outline the place which this translation has occupied in the history of the world-wide circulation, not only of the English Bible, but of many other comparable versions for which the British and Foreign Bible Society has been responsible.

The Bible in the vernacular

In the history of Bible circulation one fact stands out. The message of the Bible has reached the hearts of men and women of all nations, not in the languages of Hebrew and Greek in which the original documents were written, but by means of translations into the vernacular languages. Furthermore, in a very large number of instances, the transference from Hebrew and Greek into the languages of the modern world, and particularly of Africa and the remoter parts of Asia and South America, has not been direct. It has depended upon an intermediate translation which in very many cases has been provided by the great classic English translation, the King James Version. How has this come about?

It is true that Christians in all nations naturally love the Bible translated into their own tongue. It is outstandingly true that the British people have been devoted to their own beloved King James Version. It has provided them with the dynamic inspiration which has carried them forth as missionaries to the ends of the earth. The British and Foreign Bible Society, the National Bible Society of Scotland and the American Bible Society have all derived enormous strength for their work from constituencies nurtured by the English Bible. It is that impulse which has enabled them in the course of their history to be responsible for the circulation of approximately 100 million copies of the Bible and some 90 million copies of the New Testament.

The great missionary pioneers of the beginning of the nineteenth century had amongst their numbers such eminent Biblical scholars as Carey, Marshman, Ward, Henry Martyn and Robert Morrison, who knew their Greek and their Hebrew. The giving of the Bible to the peoples of the world in the mother tongue was an essential part of their missionary vision. Men such as these, who sustained their own devotional life on the study of the Authorised Version and succeeded in rousing a lethargic Church by their eloquent proclamation of its message, were also able to demonstrate its profound scholarship by their knowledge of the great originals. None the less, as the nineteenth century progressed and when Africa began to be opened as a great field of English-speaking missionary expansion, those who carried on the torch of translation were not always so richly endowed.

Missionary versions based on the "A.V."

It was said of Shakespeare that he knew little Latin and less Greek. The same can be said of that great multitude of dedicated, faithful and honest folk who, among the multitude of European missionaries, went to the ends of the earth bearing the Gospel of Christ throughout the nineteenth century. They knew to its very inmost depths the English translation upon which their lives were grounded. It is true to say that the King James Version has been the greatest tributary of biblical circulation which has watered not only the pastures of English-speaking lands but also the deserts of non-Christian cultures who have derived their translations from it.

Who have been the men who have done this work? In the year 1611, when the King James Version appeared, the population of England and Wales amounted to a little over five million, of whom probably well under one million were literate. To-day, 350 years later, the English-speaking population amounts to 250 million; of these, the majority belong to the United States and the remainder are made up of Britain and the great Commonwealth countries such as Canada, Australia, New Zealand and South Africa. In addition, however, we must remember the not inconsiderable multitudes in India and many parts of Africa to whom English is a most important secondary language.

There can be no doubt that the enormous number of translations of the Bible in whole or in part produced by English-speaking missionaries of American and British origin, intimately linked to the King James Version, have been blessed by the Holy Spirit in converting individuals; in establishing churches and in preparing the soil of this world for the fruit of the Kingdom of God. None the less, to know the limitations of a translation is not to deny its usefulness to God. The King James Version, by and large, is one of the greatest translations which has ever been produced. As a translation, however, it is inevitably subject to that type of change which belongs to all things human, while its essential message is eternal, as befits the truth of the unchanging God.

New help for translators

Twenty-five years ago the British and Foreign Bible Society anticipated in principle a change which in these times is being realised in fact. We can no longer rest content with translations which are based upon translations. The nature of our work demands that, whenever possible, new translations should be related to the basic text. With this in view, the British and Foreign Bible Society is at present engaged in producing for the New Testament what is called a "Translators' Translation". This is a diglot, having on one side the Greek text, reproduced as faithfully as modern scholarship can provide, and on the other side of the page a careful and accurate translation made by missionaries and scholars who have themselves had experience of the manifold problems which confront the missionary translator. Already the four Gospels have appeared—shortly the New Testament will be complete. The great army of English-speaking missionaries whose services will still be required in so many parts of the world will now be provided with a nearly perfect instrument in translating. It will enable them to check their translation into new tongues directly through the English to the Greek. Many, when they begin to use this instrument, will have small knowledge of Greek, but faithful perseverance will initiate them into an adequate understanding of the basic text. The Society hopes to continue this task and complete it with a Translators' Translation for the Old Testament also.

1961 : a memorable year for the English Bible

W. J. Platt

"THERE IS A RIVER, the streams whereof shall make glad the city of God", wrote the Psalmist, and few streams of history have been more creative than the stream of Bible translation. But closely linked with translation must be its *raison d'être* : Bible *use*. No pagan land or starved soul or dead church can be irrigated unless the water of life is assimilated into its very being. Given the use of a Bible translation, anything may happen. Indeed it has already often happened. From it actually came the launching of the modern missionary movement in the 18th century and the consequent birth of the World Council of the Churches in the 20th century.

Now the year 1961 brings together in a big way these two things : translation and use of the Bible.

Translation

It is just 350 years since the Authorised Version appeared from the presses in 1611. Who authorised it ? No one knows— certainly not the King who called together the Hampton Court Conference. And certainly not the Church. It was authorised in its acceptance by the common people of England. Yet one may wonder how a "translation committee" could produce such a crystal stream of spiritual insights and such literary genius ? As is well known, the committee agreed in its working principles to take the text of William Tyndale as the basis of its work. Thus about three quarters of its text comes from him. Indeed the English of the Authorised Version (or King James Version as it is called in America) has a tang more typical of the sixteenth century than of the seventeenth which first published it. The best translations are generally the result of years of effort by a long succession of toilers. Tyndale's effort itself was but one stream in the river to which the Wycliffe translation movement of the fourteenth century had been a tributary. So in the economy of God some men labour and other men enter into their labours.

1961—A New English Bible

And just as the King in 1604 called together scholars and presses to translate and print, so in 1946 the Churches of Britain called for a new translation of the Bible, and in 1961 we are to see and to sample the first fruits of the labours of Professor C. H. Dodd and his team of scholars. In the light of new knowledge, with more manuscript-sources available, and through the medium of a changing language, the English people seek once again new light to break forth from God's word. Four hundred years ago Erasmus pointed out that by the Greek manuscripts available in his day, the personality of Christ came closer to men of that day than He was even to the Jews of His own time; that a fuller apprehension of Christ was available in Bible reading than could have been theirs even had they seen Christ in the flesh. If this was true in the fifteenth century, how much more is it true today with our wealth of scholarship, our background history of Bible lands, and the results of archaeology, which are ours in the twentieth century ? For Erasmus, as for Tyndale the "end product" of translation was experience of Christ. So during 1961 we shall offer our prayers in thanksgiving to God for the Authorised Version of 1611, and we shall humbly study a new English text of the New Testament prepared for us by some of the finest scholars of our generation.

The Use of the Bible

But in celebration of these events we shall emphasise the *use* to which we put that text. At all times in the history of the English Bible, emphasis has been placed on the importance of its use. "I have translated the New Testament", wrote Wycliffe, "for your spiritual edifying, consolation and solace. Give diligence, reader, I exhort thee . . . . . create afresh and enjoy the fruits of the blood of Christ". "How mercifully, how plentifully and purely hath God sent His Word to us here in England", wrote a correspondent in 1539—the year when the Chained Bibles were placed by order of the King in every Parish Church in England. In 1541 six large chained Bibles were set up in St. Paul's, London, for public reading and in the same year a Proclamation was issued calling on all churches to pay a penalty of 40/- if they had not procured a Bible ! This must have been a salutary warning, for a Bible cost only 12/- a copy. After King Edward's accession in 1546, forty editions of the Bible in English were printed in six or seven years. "It was wonderful to see with what joy this Book of God was received", wrote Strype. Yet it was not all smooth sailing. In 1550, during the first Elizabeth's reign, we read, "What a swarm of gross gospellers have we among us who can prattle of the Gospel very finely . . . . . but how far doth their life differ from all true Christianity". The part played by the Authorised Version in the life of Britain in the course of the 350 years of its existence has but confirmed that first trend, which related the Bible so closely to the life of the Church and of the nation.

The 1961 celebrations aim at the same end. There will be a service of thanksgiving in Westminster Abbey on March 15th, and an Albert Hall Rally on October 24th. There will be an outstanding musical celebration at the Festival Hall on December 4th, preceding Bible Sunday 1961. There will be visual exhibitions, religious plays and pageants, lectures and talks up and down the country. But in addition, and far more than "celebration" or even thanksgiving for the past, we shall seek new insight and dedication in the use of the Bible for the present and future. The Bible Society has been granted the exclusive rights to publish and distribute during 1961 the Gospel of St. John in the New English translation. Copies will be sold at 6d. each. We shall concentrate on the deepening of the spiritual life of the community through a series of "Bible Weeks" held in twenty or thirty different towns and cities of Britain. Bible reading, corporate Bible study, expository preaching, will be stimulated, as they were in similar weeks at Yeovil and Darlington in 1959. The Rev. E. H. Robertson, Study Secretary of the United Bible Societies, will take a special part in these "Bible Weeks". In January a training conference of leaders of "Bible Weeks" will be held at High Leigh. For all this we seek the prayers and the cooperation of clergy, ministers, teachers, preachers and Christian people in every walk of life.

Naturally as English has become the language of 250 million people, and understood by millions more all over the world, these celebrations will find more than an echo in each of the English-speaking areas where the "A.V." has become, in the words of the Governor-General of Canada, a veritable "bond of Union" and to whom, as to us, the new 1961 translation will bring a quickened Bible interest. Indeed, Australia, Canada, New Zealand, South Africa, U.S.A., have all plans of their own for the celebration of the 350th anniversary of the "A.V.".

An order within the Church

And when one thinks on these things, it becomes obvious that for 150 years the task of the Bible Societies has been just this kind of thing : to make available

to *every man*, and to take to him, in his own current speech, the truth of the Gospel. The Bible Societies have been a sort of *Order* of people dedicated to this one task. It is therefore eminently fitting that the Bible Society in Britain and the British Council of Churches together are sponsoring these celebrations. So last October, a Council of Church Leaders, with the Archbishop of Canterbury as President, met at Lambeth Palace to sponsor the 1961 activities. Without the Church there would have been no Canon of Holy Scripture to translate or to use. Without the Bible Societies millions in the world would never have heard of the Gospel.

A Bible campaign for the world

For the security of the British Isles did not lead to "inbreeding". Like the Spanish, the Portuguese, the Dutch, the French, they found themselves living on the Atlantic seaboard, on the west tip of European Christendom with a veritable New World facing them across the Atlantic. As the sea led them out, not only did English become a world language, with the Authorised Version itself becoming a world classic (after the end of the British occupation of India, for example, the study of the Authorised Version of the English Bible was put amongst the set books for study in some of the Indian universities !), but the people of these islands, who prized for themselves their own mother-tongue, became the world's greatest circulators of the Bible in *other tongues*. "The true Christian", wrote Erasmus from Cambridge, "will find no tongue barbarous whereby he can win his neighbour for Christ".

So in the activity we hope to see during 1961, we seek to spread understanding of God's revelation—both at home and abroad. And there is an historic parallel as to why it should happen just now—in a changing and challenging world. After the submergence of the British people in the Norman Conquest of 1066, the written vernacular of England was French and it was not until 1362 that the English Parliament was opened in the English tongue or that pleading in the English language was allowed in the Courts. But when our mother tongue again became official after the Norman deluge, it came to life with Wycliffe's Bible in its hand. "Christian men", wrote Wycliffe, "ought to travail much about the text of holy writ and mainly the Gospel in the mother tongue that each man may rule his life thereby . . . . ." It is interesting, too, to remember that Bishop Westcott, in his "History of the English Bible," speaking of the influence of the Greek language in the 16th century in Western Europe, states that "Greece had risen from the grave with its New Testament in her hand".

And today the colonial era of the West is coming to an end. Country after country of our world is rising to independence and new nationhood and their indigenous tongues have a new, national importance and vitality. Would to God that all these languages, too, may come back into the official currency of their people with a translated Bible in their hand ! That is the task of the Bible Societies and it is in direct line with our 1961 celebrations of the English mother tongue.

So our 1961 activities are neither parochial nor nationalistic. They look almost like a "flare path" for younger and emergent peoples.

As the translated Bible came to England when she was recovering her self-confidence as a free and independent people after the Norman colonisation and made us " a people of a Book, and that Book the Bible", so today we are in line with a great historical process in endeavouring at this juncture of history to put the translated Bible into the hands of every man everywhere.

Will the Bible Societies fail the Gospel ? *

Eric M. North

I

The oneness of the task

THERE IS AN ASPECT of the cause in which our Bible Societies are engaged which comes to me again and again with compelling power. Here we are all engaged in bringing to all mankind the one book, the one record of the life of the world's Redeemer, the one supreme source for men's knowledge and understanding of the character of God and of His relations with them. This compels a vivid awareness that this is *one* cause. Though we are set in nations and work within and out from our respective national environments, nevertheless our cause is *one* cause and not many.

The compulsion lies partly in that, though in many translations, the book of man's salvation is the same book in all. It lies also in the truth of St. Paul's phrase on Mars Hill : "God .... hath made of one blood all nations of men for to dwell on the face of the earth". There is no human being for whom the message of this book is not pertinent. This compelling experience of the oneness of this cause arises still further in the experience of thrilling contact with men and women of many races and lands, of many skills and great devotion who are giving themselves to this cause. And one may accurately say that the plight of mankind in our day is no longer local—now here, now there—but is universal. All mankind is enclosed within a single world—whatever the future may hold. Again the cause is one cause.

Yet the deepest sense of the oneness of our cause comes from a greater source. Hear these words from the heart of our Book : "Ye are all one in Christ Jesus." "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one .... that the world may believe that thou hast sent me." We who serve Him in such a cause as ours have upon us "the pressure of a pierced hand" drawing us together.

London, 1932

There have been two occasions in my experience in which this sense of the oneness of the cause had very important practical expression. I lay emphasis on the word "practical" for occasions of emotion about Christian unity are in our day not rare, but practical results are. The first of these was in London in 1932 in the conference in which were launched the concepts of joint agencies as opening the way for national societies and of a future world-fellowship of Bible Societies, the vision of Arthur H. Wilkinson. This was a profound contribution to the demonstration of the oneness of the cause. Gradually these concepts made their way. As a result there came into being new national Bible Societies in Japan, Brazil, China and India. (The Society in China has, alas ! fallen before Communism.) Furthermore, joint agencies were established in all of South America and all of the Near East from Bulgaria to the Sudan.

* Some reflections given at a meeting in New York in Spring 1960.

Similar patterns were arranged elsewhere. The final result, which fortunately continues to this day, has been that nowhere in the world are the national Societies working in duplication or in competition with each other, whether operating within their national boundaries or beyond them.

The present generation of Bible Societies' Executive Secretaries, none of whom except myself was appointed before 1932, have little conception of the tremendous advance (and relief !) this development was. But it was more than a removal of administrative headaches and more than a demonstration of the unity of our cause. It was a significant object-lesson to the Christian world—if it would but note it—of the possibilities of Christian unity, a lesson which one could hardly find on a similar scale even today. Let today's leadership of the Societies see in this an aspect of their trusteeship for God's Kingdom !

Haywards Heath, 1946

The second event was the founding meeting of the United Bible Societies in 1946 after World War II. Here again the Bible cause was in the lead, for this was one of the first religious gatherings after the war in which persons from countries recently hostile were brought together. But it was more than a reunion. In it again the spirit of unity moved to practical expression, this time in the founding of the world fellowship of Bible Societies, the United Bible Societies, forecast in 1932. Great credit for this goes to the enterprise of Dr. John R. Temple and to the support of the British Committee, but the real heart of the matter lay in the widespread recognition that the cause was one cause, as had been demonstrated by the way in which the Societies came to each other's help during the war and by the manner in which, at the war's end, the status of the work of each was respected.

The formation of the U.B.S. was a completion in principle of the process begun in 1932 and was a more visible demonstration of the unity of our cause which the Gospel so clearly implies. Yet as one looks at the years since 1946 one has inevitably the feeling that the Societies have failed to realise the potentialities of their exceptional position as representatives of a great integral cause—not the several causes of several societies but the one common cause of all Bible Societies.

Part of this is due to inevitable changes of personnel. The staff of the years up to 1946 have not succeeded adequately in passing to their successors the contagion of the conviction that the cause is one. Part of it is due to the rise—not to be lamented—of new national Societies. These new Societies themselves, happily, are often plainly aware of the world-wideness and unity of the cause : more aware, indeed, sometimes, than some of the older Societies !

Part of it is due, however, to our difficulty and slowness as "parent societies" in relinquishing sufficiently the wide administrative control we once had in those parts of the world where new national Societies have arisen or may still arise. When ways of thinking become prevalent that actually hinder the distribution of the Scriptures to people who need them, the fundamental missionary purpose of the Christian Church and the unity that is the right and genius of the Bible cause is being frustrated and the Societies are failing the Gospel of our Lord.

But we have also shown in all this a regrettable lack of imagination as to the best use that could be made of the services the U.B.S. itself could and should render both to the total cause and to furthering the effectiveness of our own work. The U.B.S., being the servant of all, the collective expression of all the national Bible Societies, cannot be regarded as in danger of becoming a rival ; how could it when its policies and activities are controlled by the Societies themselves ? But the U.B.S. could render far greater service to the Societies than it now does in the field of study and survey of work and needs, in the study of strategies of advance, and in the appraisal of the forces of our time affecting their work. All this can be done only in the closest relation to the Societies themselves and their participation in it. This process may reveal inadequacy in some phase or other of the work. But would not anyone involved want to know it and to take counsel to correct it ? Indeed if the concept of unity is fully heeded, inadequacies are shared by all and all contribute from the resources of experience to overcome the inadequacy. In fact all the work all the Societies do is so far short of what needs to be done, that all belong together under God to the fellowship of "unprofitable servants" and may well jettison all hope of pride.

II

Many members but one body

What then are the positive marks of the unity of the cause ? What has the Lord a right to expect of Christians to whom has been given the privilege of distribution of His Word ?

When one speaks of unity in almost any connection, there comes easily to mind the concept of a single organism. The idea of a world-wide body, drawing together Christians of every nation to ensure the world-wide missionary distribution of the Scriptures would send a thrill throughout the churches and afford outsiders some evidence at least that the evangelical community has some bond of unity. And there is no simpler and more universally accepted cause around which all Christians could rally ! Any person engaged in Bible Society work who does not keep this vision before him is losing sight of the universal value of the Book he distributes and the expectation of the Gospel.

But the prospects of such a united world organisation are doubtful in the present state of grace. More important than spending our time and energies trying to move towards the realisation of such a concept, for which the time is not ripe, is to ask ourselves what can we do now to deepen and strengthen such unity as we are now capable of.

It is perfectly clear that our cause must be based on churches and Christians within national structures. It is through these segments of Christendom that the devotion and the generosity of Christian faith finds expression. National Bible Societies are therefore wholly justified elements in the total cause. They bear each their own distinctive responsibility both as expressions of the convictions of the Christians of their nation about the Bible and as the channels through which those convictions and the convictions of all the Christian world on this matter flow into the practical process of effective Scripture distribution.

We must therefore be organised in national units. But, accepting that basis of practical organisation, the requirements of the Gospel seem to me to

compel us, officers and committee members alike, always to be thinking of the world-wide cause as one cause and making the decisions we have to make in the light of that fact. "*What is best for the advance of the total cause* ?" is the test we must apply to every policy, project or process. And we must strive in this to attain an objective point of view, being aware of how easily we diminish Christ's cause by a national or provincial or even personal desire for power, by pride or by an attitude of self-sufficiency. All these—even when camouflaged or accompanied by zeal for the advance of the work—are as definite barriers to the progress of the cause as high rates of illiteracy and non-Christian hostility.

Looking together at our common task

This seems to me to imply, first of all, a continuous and comprehensive look by all at the strategic possibilities of the world situation. If there is a country where a marked advance in Scripture distribution would be of great strategic value in the growth of Christianity in that country this must become the concern and responsibility of all to make available the additional resources which the Societies in charge of the work may need. Indeed, all of this should be looked at on a world-wide scale with the best possible data and the wisest judgment as to relative urgencies and should be studied by all the Societies *together*. Then the Societies should each determine in the light of that strategic picture what they each can most wisely do to meet the situation. For some it will mean harder work in their own lands, for others more help given to other lands. For all it requires a genuine receptivity to every plan that ensures that more people in more strategic situations receive the Scriptures and that no barriers are erected against help from any quarter. This process must be moving and continuous and not static.

There enters here the subject of the relationship between a national Society and outside Societies which assist it with funds or staff. Again the prime consideration is what plan or pattern will most effectively reach the largest numbers of people with the Scriptures. Suppose the country is one in which Christians number, say, one per cent of the population. Neither the world Christian community nor the local churches or Bible Society ought to assume that, because the church has successfully been planted there, the national church all by itself is to win the nation with no help from the world Christian community. Such an attitude would deny the unity of the Christian faith and the responsibility that rests upon the whole Christian community. We are one family under God.

In this relationship the point of delicate adjustment is the balance between the respective responsibilities of the national and the "outside" societies. There need be no issue here if the conviction of the real unity of the cause is vital in both societies with recognition that the task is common to both. The national society has responsibility for the controlling decisions in its work. It is on the spot ; it understands local conditions (or ought to). The other society, however, has the responsibility of a trustee for the funds supplied to it by its supporters. It must, in view of their trust, be assured that the funds are well and wisely used. The national society must regard itself as in turn an inheritor of that trust and a sharer with the other society of the trusteeship. It will, therefore, be concerned to have the other society participate in the consideration of the use of the funds. It should want this the more because usually the other society works in several

countries, can bring more varied experience to bear on problems, and has (or should have) a somewhat more objective view of the work as a whole. But the final decisions must be made by the Board or Committee of the national society and its officers. If the other society feels its funds are being misused, it must, under its trustee responsibility to the original donors, withhold them. Indeed, if the national society turns aside from or perverts its primary and fundamental task, the world community of Bible Societies has the responsibility for establishing a new channel in that country to distribute the Scriptures to the unreached multitudes. There are, however, no problems in this relationship that cannot be triumphantly solved by the recognition of our unity in Christ and the unity of our task. Intelligent Christian friendship and mutual trust can work miracles.

A world-wide body of specialised experience

A second suggested element affecting the unity and effectiveness of the cause ought, I think, to be added to the principle of each officer and each Society feeling concern for the whole cause. This element is the importance of a "professional" attitude toward their work on the part of the staff and the entire organism which serves the Bible cause. I do not mean, of course, to introduce the "snooty" distinction between professional and amateur or that part of the distinction which relates to remuneration. I mean the attitude that recognises that there are bodies of principles that govern good administration and also principles distinctive to the Bible cause, and that there are bad ways and good ways of doing the work. That, furthermore, many of these factors are susceptible of examination, of test, of reasoned appraisal, and of skillful reapplication in changed conditions.

There are a few hints of a body of such material. Some of them are traditions which have come down to us—with good reasoning attached—like the general principle of sale of the Scriptures rather than free distribution (with reasoned exceptions). There are others which have been worked out and stated —as the statement on the "Basic Elements in the Work of a National Bible Society or Committee", Appendix B of the U.B.S. 1949 Minutes, and that on "Cooperation between Member Societies", in Appendix 8 of the 1954 Minutes, and other similar items. But these are only hints. The whole area of distribution techniques requires full study and description covering each technique, the requirements for it, the standards by which it should be judged, the pitfalls which must be avoided, and the environmental conditions under which it may be usefully employed. There is hardly any phase of Bible Society activity—publication, printing, finance, administration, warehousing, public relations, money-raising, handling and recording of committee business, and more—that would not profit by an examination and assembly of statements of principle, policy and effective process. The field of translation is the one field in which most progress has been made in this respect but more could be done there also.

Such a development of sound techniques adequately described should not be the work of one or two Societies but all should contribute their knowledge and experience to it and the results be made available to all.

The importance of this is the greater as there is no training programme in the Bible Societies for administrative staff, either at home or abroad. Men and women are picked up out of pastorates, missionary societies, missions, and other pursuits and are put down in administrative posts with hardly time to familiarise themselves, by appropriate reading and study, with the various

aspects of Bible Society work, within their own Society and in relation to the other Bible Societies. Now this is not all to the bad. The constant infiltration of people from other employment keeps the internal life of the Societies aware of the thinking of the churches and the missions, provides insights that might otherwise be lacking. This is valuable. But Bible Society operations are highly specialised affairs and like no other operations in Christendom. They should be treated with the respect for their distinctive qualities which the importance of their task deserves. Not to recognise this is really to bungle the job. Bible Society committees and boards should be keen both to require high initial qualifications, personal and educational, of their appointees and also to require that everyone undertake, before assuming administrative responsibilities, some months of study of a body of "professional" material and a period of thoughtful examination of operations and asking "Why ?" of those already at work.

What a well-developed body of "professional" experience, in a form in which it can be read and studied and compared with actual situations, does when used in training staff is to provide them with sound short-cuts to good experience which might otherwise take many years to acquire. If churches and schools, colleges, governments and businesses require ministers and teachers, civil servants and engineers to be trained, ought not Bible Societies to require this of those into whose hands they put one of the most crucial and important tasks Christendom has ? With this training should go the development of an esprit de corps not of one Society's staff alone, but of all Societies' staff as engaged in the common high calling of being a Bible Society secretary, treasurer, or representative with standards of professional responsibility, acumen and honour. We ought to be not only an amiable family of "eager beavers" but also a skilled, trained, corps of modest experts !

The development of a united strategy and of more united skills and united esprit de corps in staff and committee are offered as practical ways of advancing the fundamental purposes of a great Christian cause—a cause which is, under God, one cause the world around. Let us not fail Christ and the Gospel by any fragmented conception of what is surely our united task. None of us can carry out this responsibility without all the others and without bearing constantly in our souls the conviction, explicit in our Lord's command, that all we decide and do must be determined and done as members of one body.

If we fail to recognise that this pressure toward the unity of the cause exists and exists because it is part of the Gospel, then we fail the Gospel and Him who is its centre.

News from all the World

Africa: East

The distribution of Scriptures in East Africa has increased in a remarkable way since the new Bible House was opened in Nairobi in 1958. This is the record: 1958, 72,000; 1959, 209,000, and it would seem that when our figures are complete we shall have exceeded 350,000 in 1960. In spite of the fact that an increase in the number of gospels distributed accounts for a great proportion of the increase, there has been a significant increase in the number of complete New Testaments and Bibles distributed.

*

One of the big events in the East Africa Agency of the Bible Society during 1960 was the All Africa Lutheran Conference held at Antsirabe in September. There were about 300 delegates, a large proportion of them Africans and Malagasy and the representatives attended from many different parts of Africa and spoke no less than 26 different languages. There was full discussion of the study on the Place and Use of the Bible and an opportunity given to the Rev. F. J. Bedford to address the whole of the Conference on the challenge of Bible Society work in Africa at this present time.

Algeria

Annual fairs are springing up now in all the main centres of Algeria. This has happened at a time when the traditional method of itinerant colportage with the Bible van had to be suspended on account of the unsettled conditions. After a satisfactory experiment made early last year in Colomb Béchar the Bible Society booth was set up in five different towns in the Sahara at the time of a visit by the itinerant Sahara Fair in November and December. These places have no resident missionary and they have rarely been visited by colporteurs. Three members of the Bible Society staff manned the booth for part of the time. Mr. L. Stedeford and three missionaries took over for the rest of the period.

In Colomb Bechar, 91 Bibles, 36 New Testaments and 759 Portions were sold, over half of the books being in Arabic. The fair was visited by soldiers and members of the Foreign Legion; several of them bought Scriptures in their own language. Mr. Stedeford reports of one occasion when Bibles were successively sold to a German, a Spaniard and French legionaries and soldiers.

Argentina

"The day of colportage is not over", Dr. I. H. Nothdurft, Bible Society Secretary in Argentina writes. The following survey shows the relationship between the numbers of colporteurs and circulation in Argentina over the last 40 years.

Year	Colporteurs	Circulation
1918	16	99,140
1928	23	259,311
1938	16	186,371
1948	70	346,084
1958	105	575,044
1959	112	821,589

In addition to the colporteurs, most of whom are part-time workers, the Agency is in contact with over 450 "correspondents" or small private depositories all over the country.

*

The annual meeting of the Argentine Agency Advisory Council, held on September 21st, was the best attended so far. Over 120 evangelical leaders,

representing 24 denominations took part in it. Reports on the work of the Agency as a whole, the activity of Distribution Promoters and developments in the various regional committees formed the bulk of the agenda.

Shortly after the meeting, a special publicity effort was launched through advertisements in leading newspapers and in trains and subways, under the slogan: "The Book of supreme hope", encouraging people to give copies of the Scriptures to their friends. This was the first effort of the kind made by the Agency to reach the general public.

Australia

A postage stamp incorporating the biblical message of Christmas and emphasising the Bible as the source of the message was issued in Australia for the Christmas season. The stamp also commemorated the 350th anniversary of the publication of the English Authorised Version of the Bible.

Belgium

An evangelical crusade, lasting for three weeks, took place recently in the most modern hall in Brussels. Most of the Protestant churches of Belgium—eight denominations—took part in the preparations and carrying out of the campaign, which attracted audiences of 1,500 to 3,000 each evening. There were a number of conversions of non-Protestants and of acts of dedication on the part of Christians. As people left the meetings the *Belgian Bible Society* distributed 6,000 leaflets (see *Bulletin* 44, p.164) each containing an offer of Bibles at a reduced price during the period of the campaign. Seven bookshops stocked Bibles during these three weeks, and three of them displayed Bibles in their windows.

*

A fifth leaflet in the series produced by the B.B.S. will come off the press shortly. On the front is a reproduction of the new coloured Bible jacket produced by the Society, and inside the text of Isaiah 53 and John 3. The leaflet is to be used for promotion purposes in the bookshops.

*

Another recent project of the B.B.S. was the insertion in a modern Protestant illustrated, *Vivre* (5,000 copies), of a slip offering a free Gospel and a course on the Gospel of Mark. The magazine spot-lights some of the main preoccupations of modern youth, and points to the Gospel as giving meaning and sustenance to life. One column in particular calls attention to the need to read the Scriptures, to engage in prayer and to unite with one another in spreading the Light of the Gospel.

*

A 200-page handbook on colportage, prepared by the Rev. P. Caufriez with the collaboration of the Rev. H. L. Henriod (Swiss Bible Society) and Monsieur J. Blumenthal (French Bible Society) has just been published. It is based on lectures and discussions at courses for colporteurs arranged jointly in Geneva by the three Societies.

*

Following a course already undertaken by one or two young people, Mr. Studer, a young Swiss, has temporarily given up his normal occupation in order to help in colportage in Belgium for 18 months. He will be working in the German-speaking parts of Belgium. This will make it possible for Mr. Siegenthaler, an experienced colporteur, to devote his time specially to work in the Duchy of Luxemburg, where he will live.

*

A few students of the Theological Seminary in Brussels spent part of the summer holiday last year doing colportage work for the Bible Society in the Flemish part of the country. Students from the Bible School also spent part of their weekends during

the spring and summer in colportage. It is the first time that such co-operation has taken place between the Bible Society and the students of these two institutions.

*

Late in November last year first steps were taken in preparing a Gospel Crusade which some churches and militant Christians hope to embark upon in French-speaking Flanders, south of Brussels. The Rev. P. Caufriez, the Bible Society General Secretary, started in each of two parishes with a series of eight lectures and preparatory courses in colportage for lay people, with a total attendance of some 35 people. The campaign is to start early this year.

Borneo

The following extracts are taken from an address given recently by Dr. Wm. C. Lees, of the Borneo Evangelical Mission, at a Prayer Meeting of the National Bible Society of Scotland :

"The Murut tribe were regarded by the Government as beyond redemption, morally and physically. Then the God of Salvation spoke to them in 1937 and 1938 and brought most of the tribe into the Kingdom. He used some tribesmen who had heard the Gospel from an American missionary. Since the war, God has moved in a mighty way and now one in twenty of the Muruts is in full time Christian work or training for it. This tribe has sent missionaries out to ten other tribes.

"They go down to the coast to trade with the Chinese ; some of them have to walk ten days there over the mountains and ten days back. Some live a little closer and are down regularly. The Chinese have watched them come to and fro. They have seen a complete and absolute transformation. "We must find out about this", they say. "Come and teach us." The Chinese wanted them to tell what it was that affected their lives.

"The Tagals have watched the Muruts. They too came like the Chinese (though a little more rapidly) and wanted to know what had happened to the Muruts and who had been working amongst them. In 1952 a Murut went to work amongst the Tagals. In 1954, 18 months after he had started, we went there to reduce the language to writing and to make a start on preliminary Bible translating. When we got there, we were greeted by this Murut friend who was quite delighted that we should be there on Sunday since there was going to be a Baptismal Service. In 1956 there were two Churches established amongst the Tagals ; by 1960, 14 churches. This has been the work of the Muruts, the work of the pastors and elders that were established in the churches. This was the work under the hand of God.

"Now one in twenty of the Muruts have gone into full-time Christian work or training for it. They have gone out to ten tribes. We missionaries follow in their wake to reduce their language to writing and to do the translating and to help with the Bible teaching. Other members of the Mission, of course, have other assignments. Three of them run the transport organisation for us. Others sit behind typewriters and produce manuscripts. Then we all have sidelines like medicine, medical work, literacy campaigns, etc. The Muruts have really stretched us beyond capacity, and now we need to pray for 12 more workers.

"God has given us the tools to get on with the job, but more than that there is one thing that becomes obvious. This is the day of His power for many tribes-people. I can only think that in a very real sense the Bible Society came into being for such a time as this and for the days that lie ahead. The greatest days of the Bible Society lie ahead, providing the Lord tarries. We need to pray

and we need to plan in keeping with our Pacemaker who has set a very high pace. Let us pray and plan in keeping with His general pattern. It is then within the grasp of every generation to see that every tribe on the earth has at least some Scriptures. If we fail at the translating end or if the Bible Society fails at the printing end, on the day of the Lord Jesus Christ, we shall be asked why. There is no use our complaining if we fail either on the field in translating for these tribes, or if we fail at home to get the printing done. The Lord will reply, "You ought to have prayed for the thrusting out of more labourers ; you ought to have prayed for Christian stewards to provide money to print enough Scriptures." This is why we pray this afternoon. 'Ye have not because ye ask not'."

Brazil

Professor P. Shelp of the Lutheran Seminary in Porto Alegre has just completed his work on the 300,000 line Portuguese concordance for the American Bible Society. A 25,000 line concordance was published with the new D'Almeida Bible, a 50,000 line one having been completed previously by Professor Shelp. Students of the theological school have helped in the preparation of the material.

*

In accordance with the decisions of the Board of Directors, three new Regional Offices have been established recently by the *Bible Society of Brazil.* One is located in Belem at the mouth of the Amazon, under the direction of the Rev. Nilton F. Silveira, who some months ago completed the colportage course at the Penzotti Institute in Mexico. The second, under the direction of the Rev. Enos R. de Barros, who also studied colportage methods in Mexico, has been installed in the city of Belo Horizonte, in the inland state of Minas Gerais, where the activity of the Society is developing considerably. The third one has been set up in Goiania under the leadership of the Rev. Antônio Varizo Jr. who is an ex-member of the Board of Directors and actually one of the Honorary Directors of the Society. At the present time Rev. Varizo is only able to give part of his time to the work of the Society, but in the future, when the church of which he is pastor is able to arrange for his release he will give all his effort to the development of the work of the Society. It is also anticipated that this Regional Office will be transferred to Brasilia, the new capital of Brazil at some future convenient date.

The other three Regional Offices in S. Paulo, Recife and Porto Alegre continue and are greatly developing their activity, particularly in the field of distribution.

Cameroun

Last October the Rev. Y. Schaaf, secretary in Yaoundé of the Sociétés Bibliques au Cameroun, presented officially to the Eglise Evangélique, to the Eglise Presbytérienne and to the President of the Cameroun Assembly, the first copy of the Bagabgté translation of the Gospel according to Mark, translated by the Rev. Mikolasek.

Chile

The Rev. W. A. Austin, secretary of the Bible Society Agency in Chile, reported a great demand for Scriptures after the earthquakes which created so much havoc in the country last spring. In the month of June alone over 70,000 copies of the Scriptures were circulated—about one third of the average annual circulation in recent years. Of 8,000 medium size Bibles received by the Agency in July, two thirds were sold in less than two months. The Salvation Army made its services available to the Society for the importation of books at a time when ordinary import arrangements were chaotic. One of their officers told

the following story connected with a relief consignment which also contained Scriptures despatched from New York:

"This relief was unloaded in Valdivia, one of the worst hit cities in the south. The Salvation Army officer who was receiving the shipment broke open a package of Scriptures and distributed some among the dock workers and the customs officials . . . When he returned the following day to arrange for the transfer of the package to a central distributing point, one man took him by the arm and said: 'Will you please pray with me; yesterday you gave me a Gospel of St. John. I read it and find that I am a sinner and that I need a Saviour and I want to accept the Lord Jesus as my Saviour now.' Needless to say the Salvation Army officer was only too happy to help the man. Not all the Gospels will bear the same fruit and in some cases it will take a longer time before the light dawns on darkened souls, but isn't it encouraging to see that God does work in a hurry sometimes".

*

The American Bible Society leaflet, *Getting more out of your Bible*—a series of suggestions for a better reading of the Scriptures—has been translated into Spanish and 20,000 copies have been printed by the Agency in Chile. The first comments have been very encouraging and an evangelical monthly published in Chile is considering reprinting it.

Congo

The Rev. R. V. Emery, B.F.B.S. Regional Secretary who replaced Mr. Marthinson in the Congo Agency during his furlough, reported on his return to London last November that the emergency did not prevent the work of the Bible Societies from going on.

"Communications with the provinces have been interrupted but letters have been getting through by airmail without difficulty. Where missionaries left their stations, orders naturally diminished but in the accessible areas they have tended to increase and many of the bookshops have carried on their business as usual.

"The new Congo Swahili Bible was sent out from London as planned during August. Consignments have arrived and have been received with acclamation. Since the reopening of the schools in September, the bookshops have been besieged for books and materials. When I sat for a time in the Thysville bookshop in October, I noticed that practically every customer asked for some part of the Bible, either in French, Kikongo or Lingala.

"The arrival of the U.N. forces in the Congo has increased the demand for English Scriptures. There is also a marked desire on the part of Africans to learn English, and our circulation of English Scriptures may increase appreciably in the next few years.

"Although Matadi was the worst hit of all the places in the Lower Congo, the port was soon reopened after the arrival of U.N. forces and cases of Scriptures from abroad have come through without undue delay. Opportunities for conducting services in U.N. camps have offered themselves regularly and Scriptures have been sold to the men after every service. The mobile canteen for the troops run by the wife of the British Ambassador with the help of the Protestant Youth also carried our books.

"The hiatus in secondary school education created by the departure of the Belgians made it doubtful whether many schools could reopen for lack of staff. As a consequence, school visits by the acting secretary of the Agency were doubly welcome and he was able

to fill a gap at the Kimpese Institution by giving a week's course on The Word of God throughout the World.

"Many more missionaries than usual have been in Leopoldville or have passed through during the last few months. This has provided an unique opportunity of fellowship with those who help in the distribution of the Word in the interior. The showing of our films to gatherings of missionaries has stimulated new interest in our work".

England

The *British and Foreign Bible Society* announces the publication of the following important editions:

Congo Swahili Bible

This Bible marks an important stage in the development of a *lingua franca* for some 2,500,000 people living in the area stretching roughly from fifty miles west of Stanleyville to the east border of the Congo and Ruanda-Urundi, and south to Elizabethville. It represents an attempt to unify the varied dialects of Kingwana spoken in the eastern area of the Congo. The vocabulary approaches that of Swahili, but the translation is simpler grammatically and excludes many words of Arabic derivation. It is the result of many years of collaboration between missionaries of several Missions including the Baptist Missionary Society, the Emmanuel Mission, the Heart of Africa Mission and the Africa Inland Mission. The New Testament was published in 1955.

Hmar New Testament (*Revised*)

This revision has been prepared by the Rev. Rochunga Pudaite and Dr. Thanglung, Indo-Burma Pioneer Mission, assisted in committee by Mr. Z. Nghinglo and Mr. H. L. Sela. The language is spoken in Manipur, Northern Lushai Hills, Cachar and Burma by about 30,000-40,000 people. There is a literate Christian community of about 20,000.

Jita New Testament (*Revised*)

This language is spoken by 100,000 in the islands and mainland section of South-east Lake Victoria. There is a literate Christian community of 4,000 which it is hoped will be doubled within five years.

The revision of the New Testament (first printed in 1937) was prepared by the Rev. D. B. Ebeling, Africa Inland Mission, with African assistance representative of all Missions working in the area.

Ragetta (*or Gedaged*)

This is the common language of 25,000 people, and is understood by some 60,000 around Astrolabe Bay, Papua. The Christians number about 25,000. The New Testament was translated by the Rev. E. F. Hannemann, who first went to the field in 1923 and is now under the Board of the American Lutheran Church. He had the help of Kadeu, Los, Bazan and Jabon.

With regard to the name of the language, the authorities now say that a truer phonetical understanding of the language has shown that the first letter of the name is a deep guttural "g" with the suggestion of an "r" in it, while the better spelling of the "tt" is "d"—hence "Gedaged".

Chokwe/Portuguese Genesis (*Revised*)

Genesis was first translated into this language in 1936, and a revision has now been prepared by Mr. D. B. Long, C.M.M.L., Mr. R. C. Allison and four Africans. There is a Christian community of 10,000 and a total of 500,000 who speak this language of Angola. Translation work is continuing and the Pentateuch is almost completed. A revision of the New Testament and Psalms was published in 1958.

Spanish Bible (*Revised*)

In addition the first edition (100,000 copies) of the recent revision of the

Spanish Reina de Valera Bible has come off the press. This revision has been prepared under the joint auspices of the B.F.B.S. and the American Bible Society. It took over nine years for a committee of scholars from all parts of the Spanish-speaking world to complete it. Duplicates of the plates have been sent to the U.S.A. The edition is provided with references, weights and measures tables and "aerial perspective" maps.

A very attractive dust jacket, reproducing 13 colour photographs taken by Dr. N. J. Cockburn during his visit to South America in 1956, has been printed for this edition. It is the first time the B.F.B.S. has produced a jacket of this kind.

*

The "Million Gospel" Campaign for Africa is proceeding very satisfactorily, it is reported at the B.F.B.S. headquarters, in spite of the many difficulties encountered. It looks as though the campaign will continue well into 1961 and reach far beyond the original goal of one million. By March, 1960, about half a million Gospels had already been issued in London; by June it was estimated that one and a quarter million had been despatched locally. By the beginning of December, the total had risen to about three million in 87 languages. The American Bible Society, the National Bible Society of Scotland and the Swiss Bible Society, which have joint agencies with the B.F.B.S. in various parts of Africa, are also taking their share in this effort. Most of the distribution is carried out by the churches and their members and the books are made available at a nominal price. The Bible Society Youth Group in Germany have also raised enough money for Gospels in two languages as part of this campaign. The Rev. F. J. Bedford, writing about the campaign in Kenya, says:

"It is encouraging to realise how this work has been supported by many of the schools and churches. The Gospels are sold at the very low figure of 10c. and this, combined with the attractive appearance, has enabled us to distribute such a large number. In many places the schools and churches have organised special evangelistic campaigns and the idea has always been to make the selling of a Gospel a genuine effort to win people for Jesus Christ".

*

By the end of October, 1960, the B.F.B.S. had issued 30,000 ordinary copies of the new edition of the Ancient Greek New Testament and 10,000 copies of the special edition with wide margins. It is estimated that about half of these books went abroad.

*

Anglican missionary societies depend on the B.F.B.S. for Scriptures in 202 languages, Methodist in 144, Presbyterian in 155, Baptist in 120, the Assemblies in 110 and the London Missionary Society (Congregationalist) in 70, according to the latest edition of the B.F.B.S. leaflet, *The British and Foreign Bible Society, What it is and what it does.*

France

Mr. J. Jesberg, a member of The Evangelical Alliance Mission, working with the Pocket Testament League, reported last autumn a distribution of 30,000 copies of the Gospel of John during the preceding twelve months. He adds:

"This was done in several ways. Some were used in personal evangelism where there was direct contact with other individuals. Some were given out in evangelistic campaigns so that the people might not only hear the Word of God preached but also take it with them to be read in their homes.

"One of the greatest opportunities for Scripture distribution is in connection with the showing of films produced by the Moody Institute of Science. We show these in rented halls and in each case the attendance has been beyond our expectation. This ministry gives us the opportunity to present a free copy of the Gospel of John to each one who attends. Because of the interest aroused by the films and the Gospels, small groups have been formed for regular Bible study."

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Circulation in France in 1960 increased by nearly 70,000 copies over the previous year, reaching a total of 318,889 copies (55,788 Bibles; 49,082 New Testaments; 214,019 Portions). Most of the increase is due to greater sales of Portions.

M. J. Blumenthal, the General Secretary of the Alliance Biblique Française, mentions that one of the causes of this development has been the distribution campaign undertaken in the course of the summer by a number of local churches affiliated to the Evangelical Alliance. On that occasion 55,000 copies of a special edition of Mark's Gospel were circulated. This Gospel edition has been produced in the same size and format (though with more pages) as the booklets of the correspondence course on Mark published by the A.B.F. (see *Bulletin* 44, p.167).

The A.B.F., in collaboration with the headquarters of the churches represented on it, has sent to every pastor in France a copy of the first booklet of the correspondence course along with a copy of the booklet *Devant la Bible ouverte* (In front of the open Bible), of which the second edition has just been published. This is an attempt to make the activity of the A.B.F. better known and to invite the churches to encourage their members in the reading, study and distribution of the Word of God. The correspondence course, which was prepared by a commission of the A.B.F. on which all member churches were represented, is meant to help people in their first steps in the study of the Scriptures.

*

The Revision of the Segond New Testament is now nearly completed. A first trial edition of 10,000 copies is to be printed in France in the first half of 1961.

The next step the A.B.F. is hoping to undertake in textual matters is the preparation of a series of non-dogmatic notes which could be circulated in editions of the Bible. This was the recommendation agreed upon by a conference of forty people—scholars, pastors and laymen—in the first part of 1960. The main arguments in favour of such an undertaking were: the need for isolated protestants in the diaspora to have an easy help to the reading and understanding of the Scriptures; the existence of cheap Roman Catholic editions richly provided with notes and exegetical comments which find their way amongst Protestants; the need to facilitate the reading and study of the Bible for persons who have been reached by colporteurs and want to deepen their contact with the Word of God.

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Plans for a "shock" publicity campaign in various periodicals, recommending the purchase and reading of Scripture portions, are being worked out by the sub-committee on distribution and publicity. Similar campaigns undertaken by other evangelistic organisations have proved fruitful. The campaign is to take place at Easter. At the same time an effort is being made to encourage and develop the creation in churches of teams of voluntary colporteurs.

Germany

The new German translation of the New Testament by Hans Bruns (see *Bulletin* 42, p.72) has reached its fourth edition (85,000 copies) within

a year. The publication of this translation is being envisaged in Eastern Germany. Dr. Bruns is now working on a translation of the Old Testament.

*

The "Lutherisches Verlâgshaus" in Berlin which published, in Western Germany, the German edition of the illustrated Gospels in magazine form (2 million copies since 1953) and early in 1960 a new Italian version of the Gospel of Luke, with two colour illustrations by Gerd Wilk, is now preparing an edition of Acts in the same translation and with illustrations by the same artist.

*

The Committee for Bible Mission, which held its annual meeting last November, authorised the experimental distribution of 50,000 Christmas Gospels. They were to be distributed in the hospitals, prisons and homes of a few West German cities as a trial with a view to similar country-wide action in 1961.

*

The Committee for Bible Mission has just issued an edition of 60,000 copies of selected texts connected with the Lord's Prayer. It appears under the title : *Darum sollt Ihr also beten* (After this manner therefore pray ye). This 36-page booklet has been prepared for use and distribution by the churches joining in the annual Bible Week (week of Bible study) which this winter is based on the Lord's Prayer. It is the first time that the Bible Mission has been connected in such a way with the Bible Week effort. For this booklet the same format is used as for *Mensch wo bist du ?*, the booklet prepared for the Brussels World Exhibition (10.5 cm x 19.5cm).

Hungary

It was in 1541 that the first Hungarian book printed in Hungary, the New Testament translation of János Erdösi Sylvester, the first full translation of the New Testament, was published. For the 420th anniversary of this event the Institute of History of Literature in the Hungarian Academy of Sciences and the Publishing Board of the Academy have published in the series Bibliotheca Hungarica Antiqua, a facsimile edition of the work which is noted for its great significance in theology and in the history of the Hungarian language and literature. (In the whole world only 10 tolerably unimpaired copies of the original are extant; one of them in the Ráday Library of the Reformed Theological Academy in Budapest.) The scholarly translator had been trained in Cracow and Wittenberg and, after extended preliminary studies, he made his exacting, concise and pungent translation from the Greek text. His work is a veritable storehouse of the XVIth century Hungarian vocabulary. Sylvester was also the author of the first Hungarian grammar and, by his New Testament edition, he also made his contribution to the theory of Hungarian style, metrics and orthography. His work, with its more than 100 illustrations, ornamental capitals and other decorations, is the most richly illustrated Hungarian print of the century.

*

Professor L. M. Pakozdy, who has just been awarded an honorary degree in Theology by the Humbolt University (East Berlin) reported in November that the Hungarian Old Testament Revision Committee, of which he is the convener, had completed its main work. The instalments of the trial edition of this version which have not yet been published, will appear in the course of the next two years.

India

The year 1960 was a record one for distribution in India. Nearly 2,120,000 Scriptures were distributed, an increase of about 763,000 over the previous year.

Dr. S. P. Raju, the recently appointed Honorary Director of Survey and Research for the *Bible Society of India and Ceylon*, writes in this connection: "As I study the mass of figures sent to me and try to evaluate the underlying facts and the undercurrents of trends behind them, I am struck with two things: one, the unmistakable fact that in spite of apparent indifference to things spiritual there is a definite demand for Scriptures in the country ; and two, the unmistakable trend that this demand is continually on the increase. But figures also reveal another fact: that our rate of circulation and the rate of increase in our circulation are woefully behind the demand".

Various causes for the increase are suggested by the Rev. Dr. A. E. Inbanathan, the General Secretary of the B.S.I.C.: The churches are taking an increasing share in Scripture distribution. Dr. Inbanathan reports on one Bishop of the Church of South India who bought 80,000 Gospel portions and in three months sold 20,000 of them to over 100 village churches which took part in the effort, at the invitation of the Bishop. The Bishop's aim is to have every village church engage in Scripture distribution. There are about 560,000 villages in India!

"Bible correspondence schools and courses are playing a very significant part in bringing the Scriptures to those outside the Church. It is reckoned that there are about 30 of these correspondence schools in operation. They have hundreds of thousands of correspondents on their rolls, many of whom have completed a course and some have joined the Church. The total number of copies of the Scriptures distributed through these schools during the year was in the region of 500,000. This postal correspondence is a type of work that is reaching many people who otherwise would be difficult to contact through our ordinary channels of distribution."

The two Bible vans now in action (the first since 1956, the second since 1958) have also contributed their part to the increase. "Van tours have awakened, enthused and encouraged the local churches and the Christians in the task of evangelism in co-operation with the Bible Society, and have established a healthy and strong link between the rural churches and the Bible Society and provided more effective publicity about the work of the Bible Society in the rural areas". 600 Gospels and New Testaments were sold within one hour to non-Christians by 70 students of the Union Theological Seminary at Yeotmal when a distribution workshop was organised recently in connection with the coming into the area of one of the Bible vans.

Finally the serial publication of selections from the Scriptures in newspapers in 11 languages—a venture started a few years ago—now seems to be bearing fruit. "Many letters and postcards received in our Auxiliaries", writes Dr. Inabanthan, "indicate that people from all walks of life are reading the serial. Requests are mainly for a copy of a Gospel Portion that contains the full story of the serial. One story is of a young man, who, having failed his examinations, was frustrated and, finding some relief in reading a newspaper, came across the Gospel serial, wrote to the Auxiliary office for information and guidance. He was sent a copy of a Gospel Portion and put in touch with the pastor of a church. The result was that he became a Christian and since then has taken an active interest in the distribution of the Scriptures.

The upward trend started in 1948 in local contributions continued during the course of last year in India, amounting to over £20,500, an increase of £600 over the previous year. Fewer large contributions were received, but the number of donors increased significantly.

The B.S.I.C. will be celebrating the Ter Jubilee of Bible Society work in India in 1961, as the first Auxiliary was formed in Calcutta in 1811. Plans are being made to make the one hundred and fiftieth anniversary an important one and to bring before the churches the importance of the work that has been accomplished during these years and the need for greater support of that work in the years that lie ahead.

Various booklets and leaflets are being prepared for the occasion with thanksgiving envelopes, badges, bookmarks, stickers and calendars, all carrying emphasis on the Third Jubilee. Some of the more important items are: a brochure conveying goodwill messages from leaders of Church bodies and missionary organisations with a foreword by the General Secretary; a pamphlet under the title "Workers together with God" by Mrs. M. Bowker which will highlight some of the important events such as growth in the number of Auxiliaries, increase in the number of translations and the increasing interest of the Churches in the work of the Bible Society; a pamphlet entitled "Fifty Facts of Translation" by Wesley J. Culshaw, tracing the history of translation during the past 150 years and giving tables of information which will be of value to pastors and church members; an order of service by Dr. A. E. Inbanathan for use on Thanksgiving Sunday, February 19th; "Organising Bible Week", a leaflet by W. Park Rankin suggesting subjects based on the words "Light and Guide for Everyone"; Outline Addresses based on Three Trumpets of Jubilee; "Calling all Christian Women", a pamphlet by Mrs. E. Park Rankin.

All these booklets, pamphlets, leaflets and suggestions are to be channels of communication between the Society and the churches, and it is hoped that through these efforts the year will be a record one in achievements.

1961 also marks the 150th anniversary of the publication of the Malayalam Scriptures, which will be celebrated by the Kerala Auxiliary.

Indonesia

Local production of Portions is proceeding satisfactorily in Indonesia. Tentative editions of Genesis, Exodus, Joshua, Judges, Ruth, Esther, Psalms in the new Indonesian translation have been issued in the course of 1960—a total of 65,000 copies.

Plans are being worked out by which the whole of Indonesian Scriptures will be produced in Indonesia.

*

During a meeting of the National Council of Churches last July, several churches urged that the I.B.S. should start a second training course for colporteurs. The Society, which organised one at the theological seminary at Jogjakarta from 1955-1957, is giving consideration to the subject.

Japan

In a recent report on the distribution campaign which took place in Hokkaido last summer (see *Bulletin* 44 p.171) Mr. T. Miyakoda, General Secretary of the *Japan Bible Society*, stated that last summer each of the 8 colporteurs working in the area circulated an average of 11,000 copies of the Scriptures. Eight years ago, during the same three month period in the same area, the average was 8,000 copies.

*

The J.B.S. is printing an edition of 10,000 New Testaments in Indonesian. This is the first time that this Society has produced Scriptures for other Asian Societies since Korean Scriptures were produced in Japan shortly after the war.

*

The J.B.S. produced and distributed Christmas Gospels for the first time

in 1960. An edition of 200,000 copies were published for free distribution in department stores throughout the country. It has been produced in the form of a folder.

Liberia

Dr. William A. Brown, A.B.S. Honorary Secretary in Liberia, reporting on the "great demand for the Scriptures in this country", recently described the expanding economy in Liberia and its effect on Bible Society work.

"Two years ago there was only one main road leading from Monrovia to the hinterland and only about 45 miles of it was paved. Now there are many highways connecting cities and towns throughout the country opening up whole new areas for settlement and development .... The national budget has risen to twenty million dollars this year and new enterprises of all kinds are entering the country where President Tubman's open door policy is conducive to trade and industry... All of these factors have influenced the work of the A.B.S. in Liberia. The new roads have made motor trips possible into the interior where only planes could go before. The increase in national income has meant that people have more money to spend. The tremendous programme of school expansion has meant a noticeable increase in the purchase of Bibles and other Christian literature."

In order to meet these new opportunities, Dr. Brown has acquired new and larger office space in Monrovia (the former office was in the Methodist Headquarters building which was recently condemned). An attractive window display has been prepared and advertising in the local papers has been arranged. "National Bible Sunday" planned in co-operation with the Christian Ministers Association received a much wider observance last year.

Madagascar

The new situation in Madagascar since that country became an independent nation has been discussed by representatives of the B.F.B.S.,the Norwegian Bible Society and the Malagasy Bible Committee. An agreement has been made between the two Bible Societies according to which an ordained Malagasy is to be appointed as promotional secretary. The intention is to awaken and strengthen the interest of the congregations in Bible Society work, aiming at the forming of a national Bible Society. Both Societies will share equally in the work in the form of a Madagascar Joint Agency. The No.B.S. will be the administering Society.

Malaya

The Bible Societies in Malaya again arranged two Bible Rallies last October in Kuala Lumpur. "The Auxiliary was greatly encouraged", writes Mr. Ward, Secretary of the Kuala Lumpur Auxiliary, "by a record attendance of over 400 at the English Rally and around 300 at the Chinese Rally on the following evening.

"The theme of the Rallies was : 'And God said .....', the aim being to show that God spoke to man in the past in many different ways, and that He still speaks today through His written word. As in 1959, the theme was impressed on the minds of the audiences by a series of tableaux, presented by the young people from the different churches and schools.

"In addition to the tableaux" continues Mr. Ward, "there were musical items, a report on the work of the Bible Societies by Mr. Ian Morrison, Secretary of the Agency, apposite addresses by the chairmen of the two meetings, and the showing of the Bible Society film *Footsteps of Livingstone*. Collections were taken

at both meetings for the work of the Bible Societies, but perhaps the greatest contribution made by the rallies was the deepening of Christian fellowship and unity as representatives of the different churches and Christian groups in Kuala Lumpur were able to unite for the purpose on which they could all agree—the value of the Word of God and the work of the Bible Societies in Malaya. If the Bible Societies in Malaya are to become independent of outside support, this is the way it is going to come about, through the local churches recognising and undertaking their responsibility for the spreading of the Word of God, and the need for them to support their own Society—the Bible Society of Malaya."

Mexico

Dr. W. L. Wonderly, Translation Consultant for Bible Society work in Mexico and Central America, reported in September on the constantly growing programme of translation work in that area. These translations are mainly undertaken by members of the Wycliffe Bible Translators. By August last, publications were in process or were shortly to go to press in 16 languages. In the first part of the year, the New Testament had been completed in one language (Chol) and six additional publications in six other languages. The Chol New Testament was officially presented last July by the Rev. D. Lopez de Lara, the Bible Society Secretary in Mexico, to the Chol - speaking churches (southern Mexico). Presentation ceremonies took place in Chiapas, Jerusalén (where 75% of the population is evangelical) and Tumbalá at special church services.

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The annual meeting of the Mexico Advisory Council, held on November 2nd, was attended by churchmen and missionaries from most of the denominations and Christian agencies at work in Mexico. On the agenda was a full review of the programme and future plans of the agency. One of the highlights of the meeting was the groundbreaking ceremony on the site in the centre of the city where the new Mexico Bible House is to be erected in the forthcoming months.

Morocco

The Gospel Missionary Union in Morocco is running a correspondence course, and has increased an original order for 5,000 copies of Mogrebi St. Luke to 10,000. The Union are receiving between 100 to 200 requests per week for the course, and many of the enquirers have professed to believe. There is very good co-operation in follow-up work by the various missionaries from different societies.

Netherlands

For the first time in the history of the *Netherlands Bible Society*, and even for the first time in the Netherlands, a combined colportage campaign, in which both Protestants and Roman Catholics participated, was held from 17th-21st October, 1960 at Laren.

In this action 37 Roman Catholic helpers and over 60 Protestant volunteers, assisted by the Bible van of the N.B.S., offered the Bible from door to door in this artists' centre of about 10,000 inhabitants. They worked in teams of two, mostly consisting of one Roman Catholic and one Protestant both during the day and in the evenings. The result of this common enterprise was extremely satisfactory, including from the financial point of view. Attention was also paid to "after care" and the addresses of those interested were passed on to the various churches.

The colportage campaign was started by a meeting at which Protestant and Roman Catholic clergy spoke. The work was done with enthusiasm. This also became apparent during a closing meeting

where all the collaborators gave expression to their appreciation of this common endeavour.

New Guinea

A translation committee has been working in Lae, New Guinea, with a view to the preparation in 1961 of a New Testament in Neo Melanesian, which is the new term applied to what used to be called "pigeon English". Neo Melanesian is now regarded as being a language in its own right and has ousted the vernacular from certain areas. It is spoken by about 100,000 people in the northern part of New Guinea. A tentative edition of Mark was published in Neo Melanesian three years ago and is now about to enter a second edition. The response of the people to the Scriptures in this language has encouraged the missionary societies, in co-operation with the Bible Societies, to proceed with the translation of the complete New Testament.

Norway

A marked and rising disproportion in the number of New Testaments distributed in Norway as compared with complete Bibles (ca. 30,000 Bibles and 100,000 New Testaments annually) has been a matter of consideration by the Board of the *Norwegian Bible Society* for some time. As a first step to encourage a wider use of the Old Testament, it has been decided to prepare an edition of a broad selection from the Old Testament, to be issued together with the New Testament in the youth translation, especially aimed at use in the schools and among the younger readers.

Philippines

The expanding work of Bible translation and revision now going on in the Philippines made another new step, when during the month of October last year translation of the Gospel of Mark into the *Zambal* language was begun under the direction of the Philippine Bible House. This language is spoken by the natives of the province of Zambales, inhabited by about 170,000 people. Later immigrants who have moved into the province speak Tagalog or Ilocano, but the natives, who are in the majority, continue to speak their mother tongue. Zambal is considered one of the 10 major languages in the Philippines. The Methodists, Disciples, Baptists and Philippine Independent Catholics are co-operating in this first translation of the Scriptures in the Zambal tongue. It is hoped that eventually the whole New Testament and even the whole Bible will be translated into Zambal.

This brings to 26 the number of languages and dialects into which the Bible (or parts of it) has been translated in the Philippines. Earlier in the year Scriptures had been published for the first time in four other languages: *Bilaan*, *Palawano*, *Yakan* and *Western Bukidnon Manobo*. The whole Bible exists now in 8 of the languages of the islands and the New Testament in one additional language. Recordings for Finger-Fonos had also been made in 28 dialects.

Broadly speaking, the plans of the Translation Department of the Philippine Bible House include:

the translation of the complete New Testament and at least part of the Old Testament in "dialects in which there are at least 1,000 evangelical Christians who are unable to use any other dialect";

the translation of up to a complete New Testament in dialects used by large numbers of persons who, because of their traditional religion can be most effectively reached through the printed Word of God: at least five dialects of the Moro group in Mindanno; except for one of them there is still not more than one book of the Scriptures in any of these dialects at the present time;

the translation of at least two or three books of the New Testament into the many dialects spoken by a limited number of Christian believers who cannot use any other dialect or in which there is evangelistic activity being exerted;

a specialised training programme in linguistics and in the biblical languages to help prepare future translators.

*

A recent issue of "Far East News Service" describes the impact of Bible correspondence courses on Philippine students:

"Over 10,000 students have graduated from the 9-month Bible correspondence course offered by Philippine Orient Crusades. In all, 81,231 people of all ages have enrolled in and completed at least one lesson in the course, which was first offered in 1953. In a land where there are only about 800,000 Protestants, this represents a significant opportunity for making known the Word of God. In the process of introducing this course, more than a quarter of a million Gospels of St. John have been distributed along with study helps. The materials are made available in five different Filipino dialects as well as in English".

Executive Secretary Angel Taglucop reports that the Philippine Bible House provided 103,977 volumes of Scripture at cost and 2,000 volumes as a donation to the Philippine Orient Crusades for their correspondence courses during the period 1953-1960.

*

Under the joint sponsorship of the Philippine Bible House and the Urban Ministers Association of the Philippines, a Bible Week for 1961 has been set for January 30 to February 5. All non-Roman churches — Philippine Independent Catholics, Evangelicals and indigenous groups — are urged to conduct Bible study classes every day during the week, concluding with Bible Sunday. The materials to be used for the daily Bible study were prepared last autumn by the various Theological Seminaries and Bible Schools in the Philippines. After these materials had been edited by a small committee of the Urban Ministers Association, the Philippine Bible House had them mimeographed and sent to all the churches participating. Posters and other promotional materials were also mailed to the churches to help advertise the coming 1961 Bible Week.

To keep emphasis of Bible study growing among the churches, the Urban Ministers Association and the Philippine Bible House have jointly approved the sponsorship of two projects: first, to begin immediately preparing for the 1962 Bible Week; secondly, to hold a monthly Bible study meeting for ministers in greater Manila, who will in turn conduct regular Bible study meetings in their respective local churches. Bible professors will be utilised to lead in the Bible classes for ministers.

These decisions were taken at a meeting which took place in Bible House in Manila and at which addresses were delivered on: "The Local Church, the Bible and the World" (by Dr. F. P. Galang, Translations Secretary of the Philippine Bible House), "Bible Weeks in England, Germany and the U.S.A." (The Rev. A. B. Taglucop, General Secretary), and "The Relevancy of the Old Testament in our Day" (The Rev. A. Christie).

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In a leaflet recently published, the Philippine Bible House tells of the new step taken in Butrum City, a medium-sized city of the islands, by the Women's Society of Christian Service (The Dorcas Society). Concerned by the fact that the membership of the evangelical churches in the

city numbered only 1,000, out of 64,000 inhabitants, and that of this 1,000 barely 600 had Bibles and Testaments, they decided to embark upon a city-wide Scripture distribution campaign. Their goal was to give at least one hour a day for house to house visitation and to sell at least one book a week. This was just over two years ago. The following year the experiment was repeated, and last autumn a similar effort was attempted with equal success in Gingood City among Cebuano people. The Bible Society leaders are hoping that further steps along the same lines will be taken by other groups of Christian women as these play a vital part in the evangelical movement in the Philippines.

Scotland

The National Bible Society of Scotland issued last November 5,000 copies of a small volume of Old Testament Selections in Inamwange. The Inamwange language (Chinamwange) is spoken by a Bantu people, residing in the most north-easterly corner of Northern Rhodesia, and in Tanganyika. It is estimated that they number about 60,000, i.e. in Northern Rhodesia and Tanganyika together. In north-eastern Rhodesia, the Bemba language is the official language used by the Government, but the Inamwange language is still widely used in primary schools, in the villages and in the Church. The first translation was St. Luke's Gospel in 1903, followed by the complete New Testament in 1933 and the Book of Psalms in 1953.

In making this Selection from the Old Testament, the Church of Scotland publication *The Bible from Day to Day* has been followed, passages from the Psalms and from the New Testament being omitted.

*

The meeting of the Board of Directors of the N.B.S.S. held in Glasgow on 7th November was addressed by Dr. William C. Lees, a missionary of the Borneo Evangelical Mission, at present on furlough. He expressed the thanks of the Murut people to the Society for undertaking the publication of the New Testament in their language, and asked, on behalf of the Kayan and Tagal peoples, if the Society would be willing to publish a Gospel in their languages. The Directors gladly accepted responsibility for the publication of St. John's Gospel in Kayan and St. Matthew's Gospel in Tagal. These three tribes live in the highland forests of the island of Borneo, partly in the British territories of Sarawak and North Borneo and partly in the Indonesian area of the island.

*

The Board has agreed to invite Dr. William Reyburn, a member of the Translations Department of the American Bible Society, to visit Tamanrasset in the Sahara. Tamanrasset is a centre frequented by the Veiled Tuareg of the Sahara, and it is hoped that Dr. Reyburn may be able to help with the problems of the translation of the Scriptures into the Tamahaq language. In writing this language the Tuareg use a special form of script which may well date back to the days of the Phoenician traders.

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On the occasion of the visit of Her Majesty the Queen to Edinburgh in connection with the celebration of the Quatercentenary of the Reformation in Scotland, the Earl of Wemyss, President of the Society, presented Her Majesty with a special Reformation Bible for H.R.H. Prince Andrew. The Bible was specially prepared by Messrs. Wm. Collins, Sons & Co. Ltd. in their new Iona Fount type, and included the Scottish Metrical Psalms and Paraphrases. It was presented to The Queen when she was in Holyroodhouse, and she expressed great pleasure and thanks for it.

Switzerland

The "Université populaire neuchâteloise (Evening Institute of the canton of Neuchâtel) organised a series of lectures this winter on the influence of the Old Testament on the language, the arts, the laws, the economy and the morals of that part of French-speaking Switzerland.

*

"I John, who also am your brother, and companion in tribulation, and in the kingdom of patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ" (Revelation 1, v.9), was the text proposed last Spring to local artists by the Société évangélique de Genève (the Geneva section of the *Swiss Bible Society*) as a theme for an illustration. Nineteen out of sixty who registered sent an entry. The works were on show at a city-wide inter-church bazaar last October and, the text being kept secret, a competition was arranged among the visitors to discover what was the passage illustrated. Over 400 entered the competition—paying a fee—more than one hundred answered before the close, four of them giving the correct answer.

Uganda

The movement associated with the name of "Bible Weeks" which has gathered momentum during the past two years in England has reached Africa. This movement arose out of the study on *The Place and Use of the Bible in the Living Situation of the Churches*, directed by the U.B.S. Study Secretary. It took form in Yeovil Bible Week in November 1958 and has since led to preparations for at least 50 Bible Weeks in England, varying from little country towns like Wincanton in Somerset to large industrial monsters like Sheffield. Basically, it is disciplined Bible study, leading to obedience. A Bible Week is ecumenical. All the churches study the Bible together in the light of their common problems locally and decide together to act in obedience to the Word of God.

Early in 1960, the first Bible Week was held in the U.S.A., at Buffalo, New York State. At the end of October 1960, the first Bible Week in Africa was held in Kampala, Uganda. Of course, it took long months of preparation. First, disciplined Bible study by clergy and laymen ; then study notes for all the Christian groups ; then weekly study groups formed in all the congregations and Christian institutions of Kampala. Paul Fueter, Secretary of the Kenya Christian Council, came over to lead Bible study during the week itself. It was a week of great excitement and great activity as the Christians of Kampala sought eagerly to know what God was saying to them through His word. There was much that challenged, chastened and subdued. God's Word was heard. At last, a great and solemn moment of "Obedience" in the Cathedral together. The Church pledged itself to do God's Word and not to be a "hearer only".

During the Week, much was learned about Bible use and this was a searching reassessment of the spiritual condition of the Church. One great question could not be evaded : "How can the inspiration of Kampala Bible Week be carried into the villages of Uganda where 90% of the Christians live ?".

Most groups who have started reading the Bible together in preparation for Bible Week are making plans for the future. Individual Christians are asking about their witness in society and about the lead the Church ought to be giving through them. The full results of Bible Week will not be seen for a long time, but something has started which cannot be stemmed. The Spirit of God is clearly at work.

And through it all there has been this last thought—that what has happened in Kampala is somehow in trust for the churches of Africa. Other towns and communities in Africa will learn in a new way how to hear the Word of God today. The very first outside result is an enquiry from Nairobi and it looks as though the second Bible Week of this kind will be there.

Union of South Africa

The Rev. G. E. Bruwer, Organising Secretary for the South-Western Area, reported recently in London that there are over 1½ million children in the Bantu Primary Schools of the Union. Few of them have access to the Bible, mainly for commercial reasons. The South African Agency of the B.F.B.S. has succeeded in taking a first step to meet this problem. The Department of Bantu Education of the Union have agreed to buy annually 65,000 Bibles which will be sold to children at 1/6d. and on which the Government will pay an equal subsidy. To cover the balance of the cost of the books, the Bible Society launched two special appeals. A general appeal suggested that each donor should contribute 10/6d., or the cost, for the Society, of three Bibles. A second appeal to white school children suggested that each child should collect, by means of a money box, at least the loss for the Society on one Bible supplied to Bantu children. Within a few months, Mr. Bruwer reported, the whole amount was collected.

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The South African Agency is to have its first Bantu Secretary, whose main responsibility will be to encourage Scripture distribution among the Bantu population of the Union.

United States of America

Nearly 300 radio stations are known to be broadcasting the Daily Bible Readings prepared by the *American Bible Society* and read by well known stage and screen personalities. Over 250 New Testaments were distributed in three months last summer as a result of the Daily Bible Reading Programme.

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The A.B.S. mailed six million Christmas appeals in the course of the autumn. Nearly four and a half million were sent out the previous year. Each appeal contains, according to which of the twelve categories it belongs to, two or more of the following items : Christmas seals, a calendar, a business reply card and a letter, the text of which also varies according to categories. The appeals are sent to current donors, to lapsed donors and to people whose names have been supplied through different sources.

A similar appeal is usually sent at Easter, but only to current donors and to lapsed "large donors" (above $5). Last year, nearly $180,000 was received in response to an appeal costing one tenth of that amount. As in 1959, about 20% of the current donors responded in 1960.

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The 1961 budget for national distribution of the A.B.S. amounts to almost $1,300,000, an increase of about one third over the previous year's expenditure. Two thirds of the increase is for the support of special programmes of Scripture distribution and grants, and one quarter for the promotion of Scripture distribution campaigns.

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The owner of a chain of drive-in restaurants, working in cooperation with the Georgia Baptist Convention Department of Evangelism, requested the Warden of the Hawkinsville State Prison to lock him up for one week so that he might distribute the Scriptures behind prison bars. During that one week he distributed 72 New Testaments and 12 whole

Bibles. 'I got up for a 4.30 breakfast with the inmates every morning and then until the revival service each evening I moved about the prison counselling with inmates, distributing Scriptures, talking to the guards and custodial staff about their spiritual needs.'

Like many other American charitable organisations, the A.B.S. issues gift annuities. Though started in 1843, the scheme developed considerably after 1920 under the direction of Dr. G. Darlington, the retired A.B.S. Treasurer. In the last twenty years the number of annuities arranged in this way increased from 5,400 to nearly 20,300. Under the scheme the Society undertakes to pay interest on the capital funds deposited with the Society by individuals who agree that these amounts shall become the Society's property after their death. The funds are placed into an Annuity Equalisation Fund and invested. Thanks to this scheme the A.B.S. has been able to transfer from the Annuity Equalisation Fund $4,625,000 to the General Budget for the Society's operations, or an average of over $120,000 yearly.

*

It was recently announced that Roman Catholic, Protestant and Jewish scholars, working as a team, have begun work on a new joint translation of the Scriptures.

This effort to produce a version acceptable to all faiths is under the direction of Dr. William F. Albright of Johns Hopkins University, one of the world's leading authorities on Semitic languages.

Prof. Albright's associates include Dr. Moshe Greenberg, noted Jewish scholar ; the Rev. Mitchell Dahood, S.J., of the Pontifical Biblical Institute in Rome ; Prof. Bo Reicke of the University of Basle in Switzerland ; and Dr. E. A. Speiser of the University of Pennsylvania.

Initiation of the project was announced by a Catholic biblical scholar who has been one of the foremost proponents of the "common Bible" idea—the Rev. Walter M. Abbot, S.J., associate editor of *America* magazine. Father Abbott expressed his hope that biblical scholars would come together on a common translation which would "not deny or diminish" the theological traditions of Protestants and Roman Catholics. It is envisaged that the edition will contain only certain scriptural passages, suitable for reading in schools where the procedure is either mandatory or permissive. This, it is said, would provide a ready answer to the problem of what translation of the Bible should be used in the schools.

In an article prepared for the October issue of *America* Father Abbot said the new translation would be published in 30 paperback volumes as part of Doubleday & Co.'s Anchor Book series. The first volume is scheduled to appear in January, 1962. The project will be completed by about 1966.

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In conjunction with the publication of the new Spanish revision (RVR [Reina-Valera Revised] version) the A.B.S. has issued three informative booklets on this Bible :

1. "Nueva luz en la Antigua Lampara" is a brochure of 64 pages written by Dr. Samuel F. Nelson containing the historical background of the RVR, including a brief history of Spanish Scriptures from the beginning.

2. "La Biblia Reina-Valera" is a condensation of the Nelson brochure consisting of eight pages and intended for wide general free distribution.

3. "Ha Hablado Dios", a brochure of a more popular nature is being published by Editorial Caribe in Costa Rica intended for general sale

and distribution throughout Latin America. This booklet has been written by Miss Ellen Ross, formerly of the A.B.S. Translation Department.

The brochure by Dr. Nelson starts with a brief review of the reasons which motivated the present revision. There is then a reminder of the history of the beginnings of Bible translation, followed by a fuller historical and critical description of Spanish translations, in particular of the Casiodoro de Reina translation (1569) and of the Cipriano de Valera revision (1602). The closing section of the booklet recalls the history of the present revision and gives examples of the changes which have been introduced.

The A.B.S. is now preparing a 45,000 line concordance in Spanish which will be bound in a certain number of this edition of the Bible. A 300,000 line concordance is also being planned.

*

First translations in three languages are now with the printer : *Aztec of Tetelungo* (State of Morelos, Mexico) spoken by 2,500 people ; *Mixe* : *Northern* (Oaxaca, Mexico) spoken by some 5,000 people ; *Ixil* (Guatemala). In each case it is the Gospel of Mark which has been translated, and in each case by Wycliffe Bible Translators. Missionary work has just started among those tribes and the Gospels will be used mainly for evangelism.

*

As part of the programme for the Simple Spanish New Testament it seemed wise to procure the assistance of José Monje Rada, a well trained sociologist with several years' experience with Indian work in Bolivia. Mr. Monje has been asked to make a careful study of the acceptability of certain vocabulary items and grammatical forms among people of limited socio-economic status and economic background.

Venezuela

Mr. Kenneth Bystrom, secretary of the Bible Society Agency for Venezuela and Colombia, writes that political disturbances in that part of the world have not affected Bible Society work adversely, if anything the contrary is the case, and circulation for the year 1960 shows a marked increase over the previous year (a total of 406,441 in 1960, compared with 147,908 in 1959).

Two reasons are given for this spectacular increase. A special effort made recently by the Agency was to sponsor circulation drives for particular months: August was "Portion Month", September "New Testament Month", and October "Bible Month", concluding with Bible Sunday on the last Sunday of October. For this effort a special blotter was produced on which was printed "Make your church grow spiritually by using the plan of the Bible Societies in Venezuela". The churches and pastors were provided with these blotters, the church members with bookmarks, and a special circular was prepared announcing the special features each month.

During the past year special "Workshops" (distribution campaigns with special instruction) were conducted by the Agency secretary in six different churches in different areas of Venezuela. The idea of these workshops is to instruct volunteers in the work of distribution. They are planned on similar lines to those used by the Penzotti Institute.

West Indies

Mr. Siciliani is paying a three months visit to the Antilles to study the situation there and make recommendations regarding the best means of Bible distribution in these islands. Mr. Siciliani worked for a number of years as a colporteur in Southern America, under the auspices of the

A.B.S. and did outstanding work in this connection. The A.B.S. has now placed him at the disposal of the Netherlands Bible Society for this period of research.

United Bible Societies

Under the title "Old Testament Translation Problems", the first volume of a series of "Helps for Translators" has just been issued for the United Bible Societies by E. J. Brill (Leiden), Holland. This publication is based on the work of the Old Testament Translation Committee of the Netherlands Bible Society, preparatory to the publication, eight years ago, of the new Dutch translation. It treats, in biblical order, about 1,200 Old Testament passages, mainly falling within one of the three following categories :

(*a*) passages where the Masoretic text yields no meaning at all ;

(*b*) passages where this is also the case, but where the ancient versions such as, for example, the Septuagint provide a possible solution ;

(*c*) passages where the Masoretic text permits more than one legitimate translation.

The book is available, free of charge, to Bible translators actively engaged in the translation of the Old Testament, who should apply to the Bible Society to which they are related. For the general public, the book is on sale at 24/- sterling or $3.40.

Further volumes in the series are in various stages of preparation. The next to come out will be a handbook on Mark, specially concerned with translational problems. The joint publication of this series of "Helps to Translators" is a further step in the cooperative efforts of the Bible Societies to provide translators and biblical students with tools which can help them to make a better rendering in contemporary languages of the original text.

Miscellaneous

Everybody agreed that she was a great reader. Her fame spread up and down the street, onto the crossroads and into the byways for seven or eight blocks. She gave the most time-consuming and painstaking attention to the newspaper of any woman in the neighbourhood. She ate it up.

We were proud to have her as a neighbour. But eventually a few people endeavoured to talk with her about the international situation, the national scene, the local political set-up. They were quite surprised and shocked to find that in spite of all her devoted reading, her mind was virgin soil. When one of the neighbours asked her point-blank one day how she could so utterly fail to assimilate what seemed to be very consistent and consecutive reading, she cheerfully replied : "I do not read the long pieces. I'd rather read the short pieces. They take less time and are less of a strain on the mind."

Thus it came out that all she ever read in the newspaper were the "fillers", the little items of a quarter of an inch to an inch used to fill up leftover spaces at the end of a column.

Such is the way that a great many people read the Bible. These hop-skip-and-jump readers do not go in for the "long pieces" or anything of a consecutive nature. The short patches are easier on the mind. So the jumble comes out something like this : "The Lord is my shepherd, many mansions, sounding brass and a tinkling cymbal, in the beginning God ". It hardly adds up to a coherent outlook on the world.

Shreds and patches make poor equipment for an intellectual battle. The often quoted words of T. R. Glover come to mind : "The Christians outthought the pagan world." They did not outthink with shreds and patches. The gospel was and is a consecutive story.

The leader of a jazz band once lovingly spoke of his musicians. "Those boys love music," he confided. "They eat music ; they sleep music ; sometimes I wish they could read music!"

So may it be with the Bible !

(From "Shreds and Patches" by Simeon Stylites. Copyright 1960 Christian Century Foundation. Reprinted by permission from "*The Christian Century*," October 5th 1960.)

Book Reviews

MESSAGE AND MISSION by E. A. Nida

E. A. Nida's books always make interesting reading. *Message and Mission* upholds this tradition well. It is an exciting book, thought provoking, revealing in many ways. Coming after *Bible Translating*, *Customs and Cultures* and others, it represents a new step on this forward march one can detect in Dr. Nida's writings.

This time, Bible translation only comes as a specific example in one of the last chapters of the book. The subject of the book covers a much wider area. It is an attempt to look at the problem of the missionary encounter from the view point of modern theory of communication. In this way Dr. Nida achieves a double purpose. On the one hand he shows the secular reader some of the fundamental laws and factors which regulate communication between man and man. He thus throws a new light on many shortcomings and failures we all experience, which we all remedy empirically, and for which we all attempt some kind of (unsatisfactory) explanation in our efforts of rationalisation. On the other hand he opens a new window for the reader from which to look at the Christian Mission, the missionary's problems in his immediate encounter with men of different faiths, the strategies and tactics which can be evolved from a better knowledge of the laws of communication.

It is impossible to cover in a few lines the content of *Message and Mission*. The material is too rich, too condensed, the argument too closely knit. The chapter headings may help the readers of this note to get an idea of the fullness of Dr. Nida's discussion of his theme : An introduction to communication (8 pp) ; Religion and communication (22 pp) ; The structure of communication (29 pp) ; Symbols and their meaning (32 pp) ; Communication and social structure (43 pp) ; The Dynamics of communication (22 pp); Psychological relationships in communication (13 pp) ; Communication and the total cultural context (13 pp) ; Scripture translation and revision as techniques of communication (17 pp) ; The theological basis of communication (22 pp).

Message and Mission is not the last word on the subject, not even for Dr. Nida. On the theory of communication, he has gone even deeper since writing the book and the result of this further research will come out in a new book on the Science of Translation which is now in preparation. But the present book is a breakthrough into an unexplored field, which should help all those

concerned with the problem of mission to enrich and consolidate their analysis.

Message and Mission makes somewhat more difficult reading than some of Dr. Nida's previous books. The author remains faithful to his usual method of giving abundant practical illustrations of his statements. But the theory itself is this time more complex and difficult than in previous publications. In view of this it is felt that the uninitiated reader, like the reviewer, would have been helped if, in view of the richness of his material, the author had more frequently given a brief summary of the points thus far established in his argument.

Message and Mission is not a textbook ; nor was it probably intended to be ! But it is nearly so. It deserves a second reading and study, for it is so condensed that the ordinary reader is in danger of overlooking a number of challenging insights in it. At a time when the problems of communication are becoming the focus of so much discussion on evangelism and mission, it is important that the voice of a man like Dr. Nida, who is at the same time a specialist in linguistics (with all that science now involves of anthropology, psychology, ethnology) and a missionary at heart, should be heard and listened to. Theology of evangelism and mission sometimes tends to remain speculative and doctrinal. *Message and Mission* which takes theology into consideration, may help towards a more intimate integration of that theology with reality. It bears the mark of all Bible Society ethics : the message of grace is meant for the man in the flesh and it is to him that all Christian thinking and work has to be related. O.B.

The Bible (*illustrated edition*)

The N.B.S. has provided the following notes on the new edition of the Bible with 250 drawings by a young Dutch artist, Mart Kempers, which they published in mid November.

Mart Kempers had received a difficult commission from the Bible Society, for the purpose was to produce a Bible with drawings which would be acceptable to everyone, which would attract alike people of different temperaments and different religious convictions. He worked on his drawings for four years, and made perhaps a thousand or more, of which 250 have now been printed in the Bible.

When submitting the specimens through which he gained the commission, Mart Kempers wrote: "It seems to me to be possible to bring out something of the inner meaning and power of the text by means of very simple sketches of objects, landscapes and so on". And this is the principle on which the 250 drawings for this new publication have been made. Mart Kempers has provided "illustrations", in the true sense of the word, of the texts which struck him: sometimes simply a picture of a word or situation, sometimes an imaginative depiction of what lies hidden beneath the surface.

This is by no means a Bible in which the illustrations overshadow the text; rather it is the opposite—the illustrations only attempt to help towards a better understanding of the Bible by bringing out its setting and its atmosphere. Kempers has sought to clothe the bare Word, without going beyond the limit of what may be portrayed.

Kempers speaks the language of our day—not "modern art", for modern means to many people "abstract". These drawings are certainly not abstract—they are in a simple,

direct style which is easy to understand, such as is appreciated at the present time.

The drawings depict people and objects, but especially animals and flowers. They encourage the reader to read the text; under each drawing there is a simple reference to the passage of which the drawing is an illustration, and in this way one is compelled to refer to the text in order to see the connection between text and drawing, which then becomes perfectly plain.

A drawing appears on every two or three pages: they are not crowded into the page, but are given plenty of space.

Mart Kempers not only made the drawings, but also designed the typographical lay-out and the cover. The binding is done in a light-coloured cloth (in contrast with the black or dark colours always used for Bibles up to now); the type is pleasant and legible, and the text set out effectively with an artistic alternation between text and illustration. The N.B.S. counts itself fortunate to have found in Mart Kempers one who, besides his talent in drawing and his ability to penetrate the depth of the Bible with such imagination, also has such an effective skill in typography.

The number of copies of this edition printed was 10,000, the selling price fls.24,- (£2 5s. 0d.).

THE VERY FIRST BIBLE STORIES
(French edition)

"La ligue pour la lecture de la Bible" (The Scripture Union) in Belgium, developing its dynamic programme to encourage Scripture reading, last autumn issued, in collaboration with its sister societies in French-speaking areas, four illustrated booklets of Bible background stories, translated from the English (Blandford Press: *The Very First Bible Stories*). The booklets have been published under the imprint of Editions Lampe d'Or, Vilvorde (255 Kievitlaan), entitled: *La Fille de Jairus* (Jairus' daughter); *La petite vague* (the stilling of the storm); *Les deux frères* (the Prodigal Son)—all stories told by Marjorie Proctor with illustrations by Treyer Evans; and *Le petit homme* (Zacchaeus) told by Dorothy Prescott with illustrations by Denys Valentine.

Under the same imprint, but jointly with the Editions Labor et Fides (Geneva-Paris), a French translation of Anne de Vries' *Kleuter Vertelboek voor de Bijbelse Geschiedenis—La Bible racontée aux enfants* (the Bible told to children)—also came off the press last autumn, an attractive book of 256 pages with 120 illustrations by H. F. Schäfer. The same book had been published in Dutch, with illustrations by T. Bottema, and in German, with illustrations by T. Bottema and C. D. Roeper (over 80,000 copies in three years).

Anne de Vries is a well-known Dutch writer. Over a quarter of a million copies of his first novel *Bartje* have been circulated in Dutch alone.

O.B.

THE RECOVERY OF CONFIDENCE

S.C.M. Press, London, 4/-

This booklet by the Rev. E. H. Robertson, Study Secretary of the U.B.S., is an introductory booklet to a series to be published on *The Bible in Our Time* and which are the fruit of Mr. Robertson's study over the past six years on The Place and Use of the Bible in the Life of the Churches.

In *The Recovery of Confidence* Mr. Robertson starts from the legacy of nineteenth century materialism which shook and almost destroyed the authority of the Scriptures for many both inside and outside the Church. He attempts, in short chapters, to assess the present situation as it has developed from the confusion which followed when Darwin and Karl Marx, textual critics and fundamentalists, World Wars, and the acids of modernity had caused the Bible to be brought under truly searching examination. He emphasises the important part played by Karl Barth in the Biblical Renewal. Barth taught that God revealed Himself in the Bible as the personal God, confronting, judging and calling men. He called on men, not, as used to be said in Scotland, to 'sit under' a minister, but to sit under the Word of God. He called on pastors to study the Word of God together. In the days of Hitler's régime in Germany pastors gathered together weekly to do these very things. These methods of Bible study spread to the parish level, and the experiences of the pastors and people under Hitler's government have resulted in this recovery of confidence in the Bible as the Word of God.

Mr. Robertson deals briefly with the situation in the student world, in the Roman Catholic and the Orthodox Churches, and with the growing popularity of the Bible, as seen in the demand for modern translations, indicating perhaps a willingness to give the Bible one more chance to speak to contemporary society. He does not allow his readers to become complacent about the situation ; the renewal is still limited both in depth and in extent. A short bibliography concludes this introductory booklet, and we look forward to the expansion of the theme in the forthcoming booklets.

H. M. ALEXANDER.

Audio Visual Aid Notes

Films

The Bible in East Africa

Sound film in colour, produced by the B.F.B.S. in Australia. Running time 25 minutes. 16 mm.

This film shows the growth of Bible work in East Africa, particularly emphasizing the Tanganyika and Kenya fields. It was filmed in East Africa. Because so much of the Christian endeavour in that area has been conducted by the Church Missionary Society, this film has an Anglican flavour which is not common in B.F.B.S. films. The film features the new Bible House in Nairobi and the general work of Scripture distribution which is directed in East Africa from that centre.

Aboriginal Genesis, a colour film made by the B.F.B.S. in Australia. Running time, approximately 30 minutes.

This is a lively film, well produced, giving a brief history of the aboriginal people of Australia, together with the endeavours of the different missionary societies to reach them and to awaken a sense of responsibility towards these people. The work of the Bible Society is shown against this background.

There are many delightfully natural portraits of the aborigines, and imaginative use is made of diagrams and animated cartoons. The film is recommended for the "thirteens to thirties" age group.

Another Beatitude

Sound film in colour, produced by E. J. Heuer on behalf of the Canadian Bible Society, tells the story of Mrs. Muthiah, a Bible woman in India, who taught others to read that they might have the joy of reading the Gospel story for themselves. 16 mm.

L'image retrouvee (*The rediscovery of illustration*)

French commentary, running time about 20 minutes. Published by Editions Labergerie, 13 rue Tournon, Paris 6e. Sound, Eastman colour, in both 35 and 16 mm.

The film establishes a parallel on the one hand between the ornamental Bible manuscripts of the Middle Ages and the biblical friezes and carvings in Norman cathedrals, and on the other hand the contemporary illustration of the Bible particularly of the luxury edition of the Jerusalem Bible which is the only existing modern edition of a whole Bible provided with specially prepared coloured illustrations.

This parallel is developed within a framework which describes how the audio-visual civilisation of the 20th century (with a reference to the place which drawing and printing receive in modern education), is linked to other audio-visual civilisations, not only that of the XI and XII centuries but even such cultures as those of the Egyptians or prehistoric art.

Though a Roman Catholic production, the film contains nothing offensive to Christians belonging to other confessions. A secondary concern of the film is evidently to draw the public's attention to that magnificent edition of the Jerusalem Bible published by Labergerie. Greater universality would have been achieved had some recent black and white illustrated editions of the Bible received some attention in this film which otherwise can be fully commended. Available from Labergerie for NF 950.

Drawn from the Nile

This film has been presented in various places in London but is not yet on the market. It is a courageous experiment, aiming at illustrating Bible stories in a new way. The subject is the story of Moses' birth (Exodus 2, v. 1-10) and the producers have decidedly done away with any attempt at realism. The story is simply mimed and danced in utmost sobriety of gesture and setting accompanied by striking piano music. Particular attention has also been paid to the position of the camera which is, indeed, almost dancing its own part.

The film has been produced by a young couple from Israel, Mr. and Mrs. Harrad, artists in the fields of music, mime and photography. Mr. Harrad wrote the music, Mrs. Harrad directed the choreography, herself taking the part of Moses' mother. The Harrad's are primarily concerned with a rendering of biblical stories which would remain free from unpleasant naturalism, leave as little room as possible to the human voice, and tend to express something of the divine greatness of the text and of the depth of divine mysteries.

It would seem that an approach of this kind might be of great value in the use of films aiming at encouraging the sale of the Scriptures on the mission field, and correspondence would be welcomed as to the possibilities of such a film being of use in other countries, with appropriate scripture quotations dubbed in various languages. Readers of the Bulletin will be kept informed of possible developments in this undertaking.

Hollywood and the Bible.

"Biblical blockbusters are emerging from Hollywood in such numbers that it's getting difficult to keep up with them. To cite only New Testament epics, at least four lives of Christ are currently in the works. One is Metro-Goldwyn-Mayer's remake (in Madrid, where "extras" are cheap) of *King of Kings*, with Rip Torn as Judas, Robert Ryan as John the Baptist and Jeffrey Hunter as Christ. The latter was chosen because, according to the Producer Samuel Bronston, he has "eyes that show sorrow". Another Christ film is 20th Century-Fox's *Jesus, Son of God*, which was to be called *King of the Kingdom* until Samuel Bronston charged that the title was too close to his *King of Kings* ; the arbitration committee of filmdom's title registration bureau decided in Bronston's favour. A third is producer Ray Stark's proposed film version of an unpublished "Christ" novel by *New York Herald Tribune* columnist Joe Hyams—a work which has a tentative title *The Hidden Life of Christ*. (Why not be really daring and call it the *secret* life ?) A fourth is 20th Century-Fox's *The Greatest Story Ever Told*, with Tony Curtis taking the leading part and based on a book by Fulton Ousler.

"In any discussion of the religious film phenomenon, one frequently made point deserves constant reiteration : self-labelled religious subject matter does not mean that a movie is a religious one. Episcopal Minister Malcolm Boyd, affirming this obvious truth at the 17th International Conference on Audio-Visuals in the Church (under the auspices of the National Council of Churches) held in Boulder, Colorado in August, went on to assert that "such films as *On the Beach*, *Room at the Top* and *Streetcar Named Desire* must be understood as possessing more religious significance than the Hollywood biblical extravaganzas." We concur ; such films are, to use Tom Driver's phrase, works of "negative witness", revealing the human situation to which the Christian gospel must be addressed."

(from *The Christian Century*, Sept. 28, 1960)

Filmstrips

A Light in the Dark—35mm filmstrip in colour, with 33⅓rpm record, produced by the Rev. E. J. Heuer on behalf of the Canadian Bible Society. This filmstrip describes life at a school for blind boys and girls in India. It shows how important to them is the Bible printed in their own language in Braille. 70 Frames.

Bible Van around Bombay—35mm filmstrip in colour, produced by the B.F.B.S. from material supplied by the Rev. W. Park Rankin. The filmstrip shows the Bible van at work within the setting of Indian towns and villages, among people at their normal occupations, and illustrates various aspects of the Bible Society programme in India. 41 frames.

Pageants

The Book that will not burn by David Head—published by the Methodist Youth Department, 2 Chester House, Pages Lane, Muswell Hill, London, N.10, in August 1960. price 9d.

A pageant for about 70 characters, requiring a fairly large stage.

A group of children are making a bonfire. One boy is about to throw a Bible ("It's no use to me.") onto it. "But the Bible lives and multiplies." This is shown in a series of ten short scenes which, starting with Jeremiah 36, illustrate through the ages how the Bible, though burned, always spread more widely : four scenes take place at the time of the Roman Empire, one in a monastery in the Middle Ages, two are connected with Tyndale; Morrison then appears at the B.F.B.S. headquarters, preparing the way for the last historic scene, in China in the middle of last century where Morrison's translation is being copied by hand : "So, again and again, the fire is beaten, beaten by God's power...."

The pageant lasts about half an hour. Music and hymns also have a place in it.

Exhibition

One of the means employed by the French Bible Committee to promote the Bible cause among the churches, is to make use of an exhibition, which is taken round the country by the Home Secretary, the Rev. J. Barral.

The theme of the exhibition is "The Bible in history and in life". It consists of 25 triptyches, on which are mounted 300 documents, photographs, works of art, illustrating the three sections of the exhibition: the presentation of the Bible—its text and message; listening to the Bible—evocative, renewing, inspiring; distributing the Bible—translating, publishing, distribution by the Bible Societies.

Alongside the exhibition, use is also made of a film on Bible illustration, inspired by the U.B.S. conference on that subject which took place in Edinburgh in 1959.

Personalia

The **Rev. L. V. D. Ashley** has been appointed Secretary for the Bible Society Agency of East Africa (Kenya, Tanganyika, Uganda) to take the place of the Rev. F. J. Bedford. Mr. Bedford left Africa towards the end of 1960 after 27 years of service there, first with the Methodist Missionary Society and then with the Bible Society. He has now taken up his new post in London as Deputy General Secretary of the B.F.B.S. (see Bulletin 43, p.125).

Mr. Ashley served for three years in the Home Department of the B.F.B.S. before going to Addis Ababa where he represented the Society for nine years.

The **Rev. V. N. J. Lowis,** after four years service in Hong Kong left for Addis Ababa in December, to take the place of Mr. Ashley in Ethiopia.

Mr. Ross Manning has been appointed by the B.F.B.S. as Business Manager for West Africa. He will be based in Nigeria, but will be responsible for the supply of Scriptures to all the countries covered by the Agency (Nigeria, Ghana, Sierre Leone, and Gambia). Mr. Manning, an Australian, has served for twenty years in Africa as a missionary of the Regions Beyond Mission and seven years as director of L.E.C.O., the evangelical publishing house in Leopoldville in the Congo.

The **Rev. Frank A. Shields-Schibild,** a B.F.B.S. District Secretary, has been appointed Associate Secretary for the Bible Societies in the Near East. His first assignment is to help in the administration of the work in Egypt. He will also be in charge of various projects in relation to the work in the whole of the area.

Mr. Douglas Lancashire, Translations Secretary for the Bible Societies in Hong Kong and Taiwan, has announced his resignation effective on January 1st in order to take up a teaching appointment at Chung Chi College in Hong Kong. Mr. Lancashire will be training Anglican ordinands, instructing graduate school teachers and lecturing in Chinese philosophy. He has been on the staff of the Bible Societies for eight years.

The **Rev. Addison J. Eastman,** director of the Missionary Personnel Programme, Division of Foreign Missions of the National Council of Christian Churches in the U.S.A., has accepted a call from the A.B.S. to serve as Bible Society Secretary in Thailand, a post which has been vacant for three years. Mr. Eastman is a Baptist minister. He has had missionary experience previously in Burma.

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The **Rev. Jorgen Norstelien** has relinquished his position as assistant organisation secretary in the No.B.S., responsible for the northern part of the country, and is being succeeded by **Mr. Aage Kure.** Mr. Kure, former owner of a furniture shop, has been an excellent voluntary worker in the Bible Society, and has now wound up his business in order to be a full-time worker in the Society.

The **Rev. N. W. van der Bent** left Holland recently for Dutch New Guinea where he will undertake responsibility for the distribution of Scriptures and Christian literature for the whole of that area.